



هزار

میخ — — *mīkh* (also میخی *mīkhī*) (of) a thousand nails. (1) A *darwīsh*'s habit closely stitched. Salmān says (Bahār):—

دوتوی فقرا جامه ایست کز عظمت هزار میخی افلاکس آستر یابی

Khusraw says (ibid.):—

چو گشت نغمه مرغان صبح گاه بلند هزار میخی شب بر خود آسان بدرید

(2) The starry firmament. (3) A common strumpet.

نقش بر آوردن — — *naqsh bar āwurdan*, to bring forth a thousand impressions. To produce a thousand accidents and determinations.

هزاری *hazārī*, of a thousand. (1) The command of a thousand retainers. (2) One who performs a thousand 'sittings' in physical exercise. Najāt says (ibid.):—

ای که در هند جفا تیغ تو کاری باشد منصب تخته شلنگ تو هزاری باشد

یک هزاری *yak hazārī*, (1) a man who receives a thousand rupees per month salary. (2) A commander of gunmen.

پنج هزاری *panj hazārī*, of a five thousand. A very high rank in the army. One in command of five thousand men.

هفت هزاری *haft hazārī*, of seven thousand. A rank in the army—one in command of seven thousand soldiers.

ده هزار *dah hazār* (also ده هزاران *dah hazārān*), ten thousand. (2) The fourth of seven games of chess, also named خانه گیر (*Khāna-gīr*). These seven games are : فارد (*Fārd*, or *Fārid*), زیاد (*Ziyād*), ستاره (*Sitārah*), طویل (*Tawīl*), هزاران (*Hazārān*) and منصوبه (*Manṣūbah*).

صد هزار بیدق *ṣad hazār baydaq* (also بیدق *baydhaq*), a hundred thousand pawns. The stars.

AMINUDDIN KHAN.

(Concluded).

هزار

چشمه — — *chashma*, a thousand streams. A cancer, a mortal disease.

خانه — — *khāna*, a thousand houses. Same as هزار تو q. v.

خوابه — — *khwāba*, of a thousand slumbers. Very sleepy eyes. *Khusraw (Bahār)* :—

بعد از هزار شب هم اکنون شبی نخسپد این دیده که شبها بودی هزار خوابه

داستان — — *dāstān*, (also *dastān*) of a thousand tales. The nightingale of *Khurāsān*, which is similar to the dove in colour. *Kamāl Ismā'il* says (*Rsh.*) :—

ازان همین نه زند سرو دست اندر باغ هزار داستان بر گل همی زند داستان

دانه — — *dāna*, a thousand grains. (1) The thousand leaf (flower). (2) A rosary of a thousand beads, for saying prayer, in counting which they repeat the praises, names or attributes of God. *Tāthīr* says (*ChirH.*) :—

در چشم اهل بینش کم نیست شور عاشق یک دانه اشک بلبل باشد هزار دانه

and *Salmān* says (*ARaj.*) :—

نه چرخ هزار دانه گردان در حلقه ذکر خانقاهت

رنگ برآمدن — — *rang bar āmadan*, to bring forth a thousand colours. To decorate oneself in many ways. *Salīm (Bahār)* :—

هزار رنگ برآمد به پیش روی تو گل ولی نه شد که تواند نمود رنگ ترا

سرداشتن — — *sar dāsh̄tan*, to have a thousand heads. To have a thousand desires. *Qubūl* says (*ARaj.*) :—

ترابه غیر هوای تو هیچ در سر نیست به غیر گری او هزار سر دارد

ستون — — *sutūn*, a thousand pillars, or columns. (1) A celebrated place in Persepolis. (2) A building founded by 'Abdu'l Ḥamīd Muḥammad Tughlaq. *Badr Chāch* says :—

نه سقف بی ستون که به شش روز شد تمام در گوشه هزار ستون تو مضمر است

سفند — — *sifand*, same as هزار اسفند q. v.

هزار

پا — — *pā*, a millipede. The scolopendra, a palmer-worm of a dangerous species. Kamāl Ismā'il says (ibid.):—

ترسم که چون دراز شد این شعر هیچ کس در گوش خود رهش نه دهد چون هزار پای
and Ashraf says (ibid.):—

طول امل که کرده به مغز استوار پای مارست نیست پای مکش از هزار پای

پسر — — *pisar*, a thousand sons. A medicinal grass.

پیرهن گوشت گرفتن — — *pīrahan gūsh̄t giriftan*, to take the flesh of a thousand bodies. To grow very fat. Mullā Shānī Takallū says (ARaj.):—

دوش هزار پیرهن گوشت گرفته ام که گفت پاره استخوان شده شانی درد مند ما

تابه — — *tāba*, of a thousand beams. The sun. Sayf Asfirangī says (Jah.):—

تا می تابد هزار تابه از گنبد این کنانه طارم

تو — — *tū* (and *tūy*, also *khāna*), a thousand divisions; a thousand folds. The second stomach of beasts. Salīm reviles a glutton (Bahār):—

پی کیا چو او روانه شود آفت صد هزار خانه شود

جریب — — *jarīb*, a thousand chains. A garden, built by Shāh 'Abbās Mādī, covering an area of a thousand *jarībs*, in Iṣfahān; very cool and beautiful. Muḥsin Tāthīr says (Bahār):—

چه حاجتست به گلگشت باغ اسیران را قفس هزار جریب است عندلیبان را

¹جشان — — *jashān*, a thousand yards. A creeper, like a vine, but thorny. It creeps along the trees nearby. Its fruit is red, as big as a vetch, called *ماردارو* (an antidote to snake-bite). Its fruit is called *عنب الحیه* 'Inabu'l Hayya (the grape of the serpent), and its root is known as *عود الحیه* 'Udu'l Hayya (the aloe of the serpent). In Shīrāzī it is called *Nakhūshī*.

1. Lexicographers give various readings of the epithet. They are (I) هزار کشان (ARaj.); (II) هزار جشان (BQ.); (III) هزار چشان (BQ., Bahār, ARaj., Rich., John.); (IV) هزار جان (MF.); (V) هزار خشان (BQ., Rsh., Jah., Kashf., ARaj., Rich., John.); and (VI) هزار افشان (almost all these and BAj.). It is interpreted by all these writers in different ways.

هزار

سی صد *sī šad*, three hundred. Innumerable.

صدی ذات *šadī dhāt*, a personnel of a hundred. A *manṣab* (rank). One of this rank received two lacs of *dāms* (five thousand rupees).

پان صد ذات *pān-šad dhāt*, a personnel of five hundred. A rank whose occupant received eight lacs of *dāms* (twenty thousand rupees).

هزار

هزار *hazār*, a thousand. (1) A bird called the thousand voices (هزارآواز), having an uncommon variety of melodious modes; a species of nightingale. Hāfiẓ says:—

صد هزاران گل شگفت و بانگ مرغی برنخاست عندلیبان راچه پیش آمد هزاران راچه شد
and 'Alī of *Khurāsān* says (Bahār):—

با آن که بود مرغ دلم بلبل ضعیف هر جا که می نشست نوای هزار داشت
(2) Innumerable, very many. Naẓīrī says (ARaj.):—

به فتوۀ خرد پارسا طلاق دهم اگر هزار به بخشند مهر دختر تاک

(3) A term employed in the game of *nard*.

آستین — — *āstīn*, a thousand sleeves. The sea—its waves being compared to the sleeves.

اسفند — — *asfand*, a thousand rue plants. The wild rue.

آواز — — *āwāz* (also آوا *āwā*), of a thousand notes. A nightingale.

بز — — *buzz*, a thousand goats. A fortress in *Khurāsān*.

بیشه — — *bīsha* (also پیشه *pīsha*), a thousand-folded. A large cup; anything which contains many others inside it, such as a knife which has in its handle scissors, pen and such like. A vessel in which one can put other pots and take them out at the time of need. Salīm says (ChirH.):—

گهی گل است و گهی آفتاب و گاهی آه هزار بیشه بود جام می به مجلس شاه

and 'Abdu'l Razzāq Fayyād says (Bahār):—

از يك نگهت زدست رفتم چشم تو هزار بیشه ماست

صد

پیوند — — *paywand*, of a hundred tendons. (1) A shepherd's staff or garment. (2) A herb.

تو — — *tū*, a hundred folds. ¶ That part of the tripe or stomach so called.

چراغ — — *chirāgh*, a hundred lamps. (1) A tree, rooted out, on whose off-shoots they hang a lamp and thus illuminate the place. Ṭughrā says (Bahār):—

کدو گر شود مجلس افروز باغ بود پیش مستان به از صد چراغ

(2) Many, innumerable lamps. Nizāmī says (Bahār):—

گل سرخ چون کله بند د بیاض فروزد زهر چشمه صد چراغ

دهن — — *dahan*, a hundred mouths. (1) A hundred kinds of sounds. Sālik of Qazwīn says (ChirH.):—

مراهم اگر بودی آن برگ و ساز یکی قدردان شاه شاعر نواز
چو بلبل برو صد دهن خواندمی برو سرو بالا گل افشاند می

(2) One who says one thing and then another.

•
شدن به صد رنگ شدن *bi šad rang shudan*, to become a hundred colours. To change colours on account of shame and ignominy. Sālik Yazdī says (BAj.):—

تنها نه شد از لعل تو عتاب به صد رنگ در جام و سبوغشت می ناب به صد رنگ

شاخ کردن — — *shākh kardan*, to split into a hundred branches. To break into a hundred pieces.

و چهارده — — *wa chahārdah*, a hundred and fourteen. The hundred and fourteen *sūrahs* of the Qur'ān.

و چهارده عقد — — *wa chahārdah 'iqd*, a hundred and fourteen necklaces. Same as *q. v.*

دو صد *dū šad*, two hundred. Innumerable. Šā'ib (Bahār):—

هر که باخود دو گواه از رگ گردن دارد می برد پیش دو صد دعوی بی معنی را
یک دله Also see

هفتاد

و دو شاخ — — *wa dū shākh*, seventy and two branches. (1) A phrase used to signify the seventy tribes and different forms of religion upon earth. (2) Seventy-two modes of chanting the Qur'ān.

و دو کشتی — — *wa dū kashtī*, seventy and two belts. Seventy-two creeds.

و دو ملت — — *wa dū millat*, seventy and two creeds. (Sometimes هفتاد و اند ملت also). All the creeds come to seventy-three, one of them being the *Sunnat Jamā'at*; but while speaking of it as هفتاد و اند ملت we exclude the above-named from the list, and take notice of the seventy-two only. These seventy-two really form six groups of twelve each, namely, رافضیه (*Rāfiḍiyya*), خارجیہ (*Khārījīyya*), جبریه (*Jabriyya*), قدریه (*Qadariyya*), جهیمه (*Jahmiyya*) and مرجیه (*Marjiyya*). Naẓīrī says (ARaj.):—

آن کس که دین ندارد و گوید که عارفم تکفیر او به ملت هفتاد و اند کن

Khāqānī has mentioned it as هفتاد و سه فرقه (seventy-three sects) also, as in:—

خلق هفتاد و سه فرقه کرده هفتاد و دو حج انسی و جنی و شیطانی مسلمان دیده اند

و هفت — — *wa haft*, seventy-seven. Very many, numerous.

به هفتاد و هفت آب شستن *bi haftād wa haft āb shustan*, to wash with seventy and seven waters. To overwash. Nizāmī says (Bahār):—

چو همخوان خضری برین حرف جوی به هفتاد و هفت آب لب رابشوی

صد

صد انگشت نهادن *ṣad angusht nihādan*, to place a hundred fingers. (1) To find a hundred faults. (2) To commit a hundred faults.

برگ — — *barg*, of hundred petals. A kind of narcissus, also called هفت رنگ. See هفت زرده.

پایه — — *pāya*, of a hundred feet. (1) A shipworm, a centipede, long, hairy and of different colours. (2) A species of hairy catapillar or canker.

چهل

ته — — *tah*, forty folds. An ample coat of mail.

چراغ — — *chirāgh*, forty lamps. An instrument of illumination consisting of a large number of lamps. Tāthīr says (ChirH.) :—

نیست يك شیشه که از سوز دل صد پاره چل چراغی به سرتربت ماروشن نیست

ساله — — *sāla*, of forty years. The angels, reason and Adam.

صبح — — *ṣubḥ*, forty morns. The forty days during which the nature of Adam was fermented.

قد — — *qadd*, for forty statures. A sort of manner.

قدمی — — *qadamī*, pacing 'forties.' (1) A walk. (2) A custom at the funeral of Muslims of stepping back forty paces from the grave and again advancing towards it before reading the service over.

پنجاه

پنجاهه *pinjāha*, of fifty (days). (1) A prayer used daily during Lent. (2) The Christian Lent. Khāqānī says (Jah.) :—

پس از چندین چله در عهد سی سال روم پنجاهه گیرم آشکارا

هفتاد

هفتاد *haftād*, seventy. Very many, innumerable. Nizāmī (Bahār) :—

بنه بست زین کوه هفتاد راه به هفتم فلک بر زده بارگاه

از داغ های لاله بر افراخت صد علم پشمینه ام که عشق به هفتاد آب شستن
To overwash. Nizāmī says (AsLugh.) :—

بشویا نیم گریه هفتاد آب ز آبش دهد شعله اجتناب

Also Bābā Fughānī (AsLugh.) :—

از داغ های لاله بر افراخت صد علم پشمینه ام که عشق به هفتاد آب شست

کشتی — — *kushtī*, seventy fights. The seventy kinds of diseases, incident to loving creatures.

واند ملت — — *wa and millat*, seventy and a few {creeds. Better and more often used as هفتاد و دو ملت q. v.

سی

(8) سبز (Rāmish-i Jahān), also رامش جهان (Rāmish-i Jān), (9) سبزه (Sarw-i Sarwistān), (10) سروسپی (Sarwistān), (11) شادروزان (Shādurwān-i Marwārīd), (12) شادروز (Shādurwān-i Marwārīd), (13) شادروزان (Shādurwān-i Marwārīd), (14) شب فرخ (Shab-i Farrukh), also فرخ شب (Farrukh Shab), (15) گنج بادآورد (Ganj-i Bādāwurd), (16) قفل رومی (Qufl-i Rūmī), (17) گنج سوخته (Ganj-i Kā'ūs), or گنج کاوس (Ganj-i Kā'ūs), (18) کین سیاوش (Kīn-i Sīyā'ūsh), (19) کین ایرج (Kīn-i Īrij), (20) مشک دانه (Mushk Dāna), (21) مشک مالی (Mushk Mālī), (22) مروای نیک (Marwā-i Nik), (23) مهرگانی (Mihrgānī), or مهربانی (Mihrbānī), (24) نایقوسی (Nāqūsī), (25) نوشین باده (Nawshīn Bāda), (26) نو بهادی (Nawbahārī), (27) نیم روز (Nīm Rūz), and (28) نخچیرگانی (Nakhchīrgānī). Nizāmī has mentioned these in his mathnawī *Khusraw Shīrīn*, except three (روح، آئین جمشید)، and in their stead adds four more, namely, نو روز (Nawrūz), غنچه کبک دری (Ghuncha-i Kabkdarī), کی خسروی (Kaykhusrawī). Therefore, they seem to be thirty-one in number, although generally known as سی و یک; or it may be that the last is an additional one.

مهره ماه صیام — — *muhra-i māh-i Šīyām*, thirty gems of the month of 'fasting.' The thirty days of the month of Ramaḍān. *Khāqānī*:—

تا کشاده شش درسی مهره ماه صیام غلغلی زین هفت رقعۀ پاستان انگیزته

sī wa dū jamā'at, thirty and two parties. All the religions of the world. Apparently it seems to refer to the seventy-two creeds (هفتاد و دو ملت), but why the figures were fixed to this cannot be said. Sayfī of Bukhārā (says B.A.J.):—

امام زاده که کارش بغیر طاعت نیست پری رخیست که درسی و دو جماعت نیست

چهل

chihal tan, forty persons. The forty persons, whom Moses is affirmed to have slain and brought to life again.

تنان — — *tanān*, forty bodies. A group of persons, known as ابدال for whose sake God is said to keep the world in existence.

بست و یک

بست و یک *bist-wa-yak paykar*, twenty-one bodies. (1) The starry figures of the northern hemisphere. As in Badr Chāch :—

بست و یک دان پیکر زلف ز کسوت در شال سینۀ پر نور شان گنجینۀ اسرار من

(2) The twelve Signs of the Zodiac and the nine heavens.

(2) بست و یک پیکر — — *khiltāsh*, twenty-one generals. Same as پیکر خیلثاش. *Khāqānī* says :—

بست و یک خیلثاش سقلاش جبل وی ماه را شکست آخر

قران — — *qirān*, the twenty and one 'conjunctions,' namely, the conjunction of Saturn, of Mars with four, of the sun with three, of Venus with two planets, and that of Mercury with the moon. *Khāqānī* says :—

هر هفت رسد به برج میزان تا بست و یکس قران به بینم

q.v. بست و یک پیکر — — *giribān*, twenty and one collars. Same as پیکر گریبان.

و شاق — — *washāq*, twenty and one transitory ones. Same as above. q. v.

سی

سی *sī pāra*, thirty pieces. One of the thirty parts (or books), into which the whole text of the Qur'ān has been divided. *Ṣā'ib* says :—

جمع گر از بستن لب شد دل من دور نیست خامشی بسیار ازین سی پاره قرآن کرده است

(ChirH. reads the second hemistich as سی پاره را بسیار. See آیت ده.)

سی تاره پاک — — *sitāra-i pāk*, thirty holy stars. The thirty teeth of a man.

لحن — — *lahn*, thirty melodies in music, composed and arranged in the following order by the celebrated Persian musician Bārbad (باربد) :
(1) آرایش جهان (*Ārāyish-i Khurshīd*), also آرایش خورشید (*Ārāyish-i Jahān*), (2) آئین جمشید (*Ā'in-i Jamshīd*), (3) اورنگی (*Aurangī*), (4) باغ شیرین (*Bāgh-i Shīrīn*), (5) تخت طاقدیس (*Takht-i Tāqdīsī*), (6) حقه کاوس (*Huqqa-i Kā'ūs*), (7) راه دو ح (*Rāh-i Rūh*), or راه دو ح (*Rāh-i Rūh*)

دوازده

دوازده جوسق *dawāzdah jawsaq*, the twelve mansions. The twelve Signs of the Zodiac.

دخ — — *rukḥ*, the twelve towers, i.e., the twelve heroes, Gūderz their leader among them, who were chosen by Kay *Khusraw* (Kayaseres), king of Irān, to fight an equal number under Pīrān, nominated by Afrāsiyāb, King of Tūrān (Transoxiana) to decide the boundaries of those empires. A fierce battle took place in the valley of Kanābād hills, in the country of *Khurāsān*. The Persians proved victorious, and Pīrān was killed. In consequence of this defeat the Turks abandoned all the country to the south of the river Oxus. These heroes are often alluded to, and are equally celebrated in Persian histories and poems. The heroes, probably twelve in all, are known by this epithet, sometimes also styled as یازده رخ *yāzdah rukḥ*—eleven towers—each of them, so to say, was a pillar of prowess and bravery.

مقام — — *maqām*, the twelve stations. The twelve notes of music, namely, راست (*Rāst*), صفاهان (*Ṣafāhān*), also شباب (*Shabāb*) بوسلیک (*Bū Sulayk*), عشاق (*‘Ushshāq*), زیر بزرگ (*Zīr Buzurg*), زیر کوچک (*Zīr Kūchak*), حجاز (*Hijāz*), عراق (*‘Irāq*), زنگله (*Zangula*), حسینی (*Husaynī*), رهاوی (*Rahāwī*) and نوا (*Nawā*).

میل — — *mīl*, the twelve miles. Same as دوازده جوسق q.v.

چاردہ

چاردہ روایت *chārdah riwāyat*, the fourteen recensions. The fourteen recensions of the fourteen pupils of seven leading “Readers” (q.v. هفت قراء). Hāfiz says :—

عشقت رسد به فریادگر خودبسان حافظ قرآن زیر بخوانی با چارده روایت

ماه — — *māh*, fourteen moons. (1) The moon as seen on the 14th night, the fullmoon. (2) A mistress.

معصوم — — *ma’sūm*, fourteen innocent ones, namely, the Prophet Muḥammad, his daughter, and the twelve Imāms as recognised by the Shī’a Muslims.

ده

عقل — — 'aql, ten wisdoms. The ten angels. In the idiom of the philosophers عقل (wisdom) really means angel.

غلام ترک — — *ghulām-i Turk*, ten Turkish slaves. The ten fingers of the hands, when employed by a musician in [playing upon a flute. *Khāqānī* says :—

چون شاه هندپیش و پس ده غلام ترک از فرعید گه نی و گه شکر افسرش

ماهی بلورین — — *māhi-i billūrīn*, ten bright crystalline fish. The ten fingers of a mistress.

مرد — — *marda*, (1) a company of ten men. (2) A captain over ten men. (3) A sturdy and strong person as good as ten. (4) A loquacious, talkative person.

مرد ده کاری کردن — — *marda kārī kardan*, to do the work of ten men. To overwork, to work too much.

مرد ده گفتن — — *marda guftan*, (also *dah mard*), to talk as ten men. To talk too much. *Shaykh-i Shīrāz* says (*Bahār*) :—

حذر کن زندان ده مرد ده گوی چو دانا یکی گوی و پرورده گوی

مسکن ادریس — — *maskan-i Idrīs*, the ten houses of Idrīs. Paradise.

نه — — *nuh*, ten-nine. (1) زیب — ornament, decoration, because the numerical value of the word زیب, according to the Abjad (ابجد) system of calculation, comes to nineteen. *Khāqānī* :—

موکب شاه اختران رفت به کاخ مشتری شش مه داده ده نهش قصر دوازده دری

(2) To inflict a loss upon some body. (3) Two things that are almost the same as regards quality and quantity.

و دو نرگسه — — *wa dū nargisa*, twelve narcissi. The twelve houses of the Zodiac. *Khāqānī* says :—

نعل پی اوست چرخ کز عمل دست او آن ده و دو نرگسه بر سرایوان او

هفت — — *haft*, ten-seven. An ancient coin, so called because of ten *mithqāls* it contained only seven of pure gold.

ده

ختی — — *khutanī*, ten *khutanīs*. The ten fingers. *Khāqānī* :—

نای عروس از حبس ده ختنی ز پیش و پس تاج نها ده بر سرش ازنی و قند عسکری

هشت خلد ده ترک — — *dāyagān*, ten nurses. Same as ده ترک. Also see دایگان

دل — — *dil*, (also دله *dila*), of ten hearts. (1) Fickle, faithless. *Mawlawī-i Ma'nawī* says (*Bahār*) :—

شرح آن بگزاردم و گیرم گله از جفای آن نگار ده دله

and *Sā'ib* says (*ibid.*) :—

از دیدن طرائف اطراف بوستان وقت نظاره مردم يك دل چوده دله

(2) One who is perpetually changing his creed. (3) Brave, courageous.
(4) Curses. (5) An anathema.

ده — — *dah*, ten out of ten. Pure gold.

دهی — — *dahī*, ten out of ten. Pure gold; the first degree of fineness in silver, current and standard money. *Qūsī* says (*Bahār*) :—

بر عیار من نظر کن بر حریفانم مسنج قلب ده پنجى نه سنجد کس به تقدده دهی

Also see ده پنجى.

رگه — — *raga*, of ten veins. (1) Brave, courageous, experienced.
(2) Zealous, jealous. (3) A bastard, villain, thief, robber, rogue.

روز — — *rūz*, ten days. A short period of time, because ده in reality refers to دو whose numerical value according to the *Abjad* (ابجد) system of calculation comes to ten, (ده). *Ṭālib Āmulī* says (*Bahār*) :—

ده روز عیش چون نکند دل در انتظار گر سن غم به محنت صد ساله ملهم است

and *Hāfiz* :—

ده روز مهرگردون افسانه ایست و افسون نیکی بجای یاران فرصت شار یارا

زبانى — — *zubānī*, ten-tonguedness. To be always saying different things, not to stick to one's own words. *ChirH.* quotes *Shifā'ī* :—

با نسیم خانه زاد بوستانی دوستی ای گل رعنا چو سوسن ده زبانی زود بود

سال — — *sāl*, of ten years. The seven planets (see هفت اختر).

ده

گنبد — — *gunbad*, nine domes. The nine heavens. Also نه گنبد دوار *nuh gunbad-i dawwār*—the nine revolving domes.

گوهر — — *gawhar*, nine pearls, namely, لعل (ruby), یاقوت (adamant), فیروزه (turquoise), الماس (diamond), نیلم (sapphire), زمرد (emerald), در (pearl), عقیق (cornelian), and مرجان (coral).

مقرنس — — *muqarnas*, nine parlours. The nine heavens. Also نه مقرنس دوار *nuh muqarnas-i dawwār*—the nine revolving parlours.

ده

دهان انگشت بر (به) دهان گرفتن *dah angusht bar (bi) dahān giriftan*, to place ten fingers on the mouth. (1) To show astonishment and helplessness. (2) To cry, lament, or weep. (3) To show submission, humility, or loneliness. *Khushraw* says (*Rsh.*):—

زهر آن که ده انگشت بر دهان گیری دهان ز مصلحت آن که می بماند باز

آیت — — *āyat*, ten verses. A circlet is usually employed by the scribes of copies of the Qur'ān to indicate the end of a sentence (also sometimes a clause), and is thus a mark of punctuation. In the early stages this mark of a circlet was placed after every ten verses (sentences), thus indicating a group of ten verses (آیت). The circlet itself came to be known, by a transference of epithet as a ده آیت.

پانزده — — *pānzdah*, ten-fifteen. Ornament, decoration.

پنجی — — *panjī*, a false coin, bad money, impure gold or silver. *Nizāmī*¹ says (*ARaj.*) —

بامن آن شد که در سخن سنجی ده دهی زر دهد نه ده پنجی

Also see دهی.

تاس — — *tās*, ten dishes. A wooden shoe.

ترک — — *turk*, ten Turks. The eight fingers and two thumbs of the two hands. See under هشت خلد.

1. *Jah.* attributes the couplet to 'Asjadī (عسجدی), and reads it thus :

بامن آن شد که در سخن سنجی ده دهی زر نه ده پنجی

نه

حجره — — *hujra*, nine rooms. (1) Same as نه پرده q.v. (2) The nine rooms of the harem of the Prophet Muḥammad. Nizāmī says (Rsh.) :—

دل از کار نه حجره پرداخته بنه حجره آسمان تا خته

حصار مینا — — *hiṣār-i mīnā*, nine blue castles. Same as نه پرده q.v.

خراس — — *kharās*, nine mills. Same as نه پرده q.v.

خرگاه — — *khargāh*, nine tents. Same as نه و ده q.v.

ده — — *dah*, (also *nuh wa dah*), nine and ten. The decoration and adornment of women.

رواق — — *riwāq*, nine palaces. The nine heavens. Qā'ānī says :—

پس از ورود سرود از برای سال طرازت زهی زمین تو مسجود نه رواق معلق

Also see گهر دو.

سیزده — — *sīzdah*, nine-thirteen. A kind of gambling, in India called نونیری (*Naw-tērī*— nine-thirteen).

شوهر — — *shawhar*, nine husbands. The nine heavens. Badr Chāch :—

دایه مهر و دا بهر بلوغ سه پسر خواب گاه چار زن در زیر این نه شوهر است

شهر بالا — — *shahr-i bālā*, nine high cities. The nine heavens.

Also هفت ده (nine cities). See ده زیر.

صحیفه — — *saḥīfa*, nine books, (also صحیفه گردون — — *ṣaḥīfa-i gardūn* nine books of the sky). The nine heavens. Khāqānī says :—

نه صحیفه است فلک هفت ده آیت زیرش عاشقان این همه از سودا سودا شنوند

طارم — — *tāram*, nine palaces. Same as نه پرده q.v.

طاق — — *tāq*, nine shelves. As above.

طبق — — *tabaq*, nine plates. As above.

قصر — — *qaṣr*, same as طارم q. v. Also see چار اصل.

کاخ — — *kākh*, same as طارم q. v.

هشت

گنج — — *ganj*, eight treasures—those of Khusraw Parwiz.

ماوی — — *māwa*, eight resorts. (1) The eight heavens. (2) The eight paradises.

مرعی — — *mar'ā*, eight pastures. As above.

منظر — — *manẓar*, eight scenes. (1) The eight paradises. See چار اصل . (2) The Zodiac with the orbits of Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon.

و چهار چشم فلک — — *wa chāhar chashm-i falak*, eight and four eyes of the sky. The twelve Signs of the Zodiac. Says Khāqānī :—

دای همام گفت که ما خضر دولتم کز هشت و چار چشم فلک دید بان ماست

هزاری — — *hazārī*, one of eight thousands. In the idiom of the wrestlers, one who performs eight thousand sittings in exercising. Najāt says (Bahār) :—

چه بحب تخته اگر عود قاری گردد جای گیر قدمت هشت هزاری گردد

هیکل رضوان — — *haykal-i riḍwān*, the eight palaces of the Gardener. The eight heavens, eight paradises.

نُه

نُه بام *nuh bām*, nine terraces. The nine skies.

بام ایوان — — *bām-i aywān*, nine terraces of the building. The nine skies.

پایه — — *pāya*, nine feet. (1) The nine heavens. (2) A pulpit. See سه پایه .

پدر — — *pidar*, nine fathers. (1) The nine heavens. Also see سه ولد . (2) The seven planets with the dragon's head and tail. (3) Same as (2) نه حجره .

پرده — — *parda*, nine curtains. The nine heavens.

چشم — See هفت خلد .

هشت

هشت باغ *hasht bāgh*, eight gardens. The eight heavens. *Khāqānī* says:—

بزم چو هشت باغ بین باد چهار جوی دان خاصه که ساز عاشقان حور لقای نوزند

bāgh-i baqā, eight gardens of immortality. The eight heavens.

بستان — — *bustān*, same as هشت باغ q. v. *Khāqānī* says:—

حبذا خاک مدینه حبذا عین النبی هر دو اصل چار جوی و هشت بستان آمده

Jannat-i جنت عدن, namely, *bihisht*, eight paradises, *Jannatu'l Māwā* (Jannat al-mawā, 'Adan), *Jannat'un Na'im* (Jannat al-naim, علیین), *Dāru'l Qarār* (دارالقرار), *Dāru's Salām* (دارالسلام), *Firdaws* (فردوس), *Khuld* (خلد), and *Khāqānī*:—

هشت بهشت و نه فلک هست بهای دولت دولت یوسفیت راعقل به هفده مشتری

jinān, (also هشت بنیاد جنان), eight gardens. The eight heavens. See هفت بام.

khuld, eight everlasting homes. Same as هشت بهشت. *Khāqānī*:

نای چون شاه حبش ده ترک خاور پیش و پس هشت خلد از طبع و نه چشم از میان انگیزخته

The epithet نه چشم — nine eyes—in the second hemistich signifies the nine holes in the lute, and the ده ترک خاور in the first hem., are the eight fingers and two thumbs of the singers playing upon a flute, likened to ten sunny-faced Turks, who form the retinue of the king. In another place these ده ترک assume the form of ده دایگان *dah dāyagān*, ten nurses; when the same poet says:

نای است چون طفل حبش ده دایگانش ترک و ش نه چشم دارد شوخ و خوش صد چشم حیران بین درو

dahān, eight mouths. (1) The wood of aloes. (2) Mallows, Persian hollyhock used as a medicine to cure one suffering from gout.

ṣifāt, the eight attributes of God, namely, سمع: hearing, علم: knowledge, ارادة: will, کلام: speech, بصر: seeing, قدرت: might, and ادراک: cognition, as in *Khāqānī*:—

زده حواس برون شو به کوی هشت صفات که هست حاصل این هشت هشت باغ بقا

هفت

— — *wa shash wa panj wa chahār*, seven and six and five and four. The seven planets, the six dimensions, the five senses and the four elements.

— — *wa nuh*, seven and nine. The seven articles of a lady's toilet (see هفت در هفت), and the nine ornaments of a lady, namely, سرآویزه (head-pendant), گوش واره (earring), سلسله (chain), حلقه بینی (nose-ring), انگشتر (ring), دست ابرنجین (bracelet), بازو بند (amulet), گلو بند (neck-tie, necklace), and خلخال (a ring of gold or silver — worn by Arabian ladies round their ankles). 'Amīd Daylamī says (Rsh.):—

عروس دولت تو باد هفت و نه کرده به بام قصر جلال تو تا ابد مسکون
and Amīr *Khusraw* (Bahār):—

هفت و نه این صنم عشوه ساز طفل فریب آمد و برنا نواز

Also see شش و پنج.

— — *wa hasht*, seven and eight. (1) High words. Muḥammad Qulī Salīm says (ibid.):—

آسان بود شکست صف بی دلان عشق یک ناوک از نگاه تو و هفت و هشت ما

(2) Litigation. (3) The bowl of a dog.

har haft, each of the seven. Decoration, the seven articles of a lady's toilet (see هفت در هفت). *Khāqānī* says:—

چون تو هر هفت کرده ای حور در تو هر هفت ز یور اندازد

See هفت دختر خضرا.

hafta dūst, a week's friend. A slight acquaintanc, an inconstant friend.

— — *hasht*, seven-eight. Idle talk, abuse.

— — *haykal*, seven bodies. (1) The seven heavens. (2) The seven climes. (3) Amulets, charms. It is a prayer read in parts for seven days, and is believed to keep one safe and sound. *Khāqānī* says:—

این نامه هفت عضو مرا هفت هیکل است کاین کند زهول سباع و شهوام

— — *haykal-i riḍwān*, the seven palaces of the Gardener. The eight grades of Paradise.

هفت

نَرَاد فلک — — *narrād-i falak*, seven *nard*-players of the sky. The seven planets. Says *Khāqānī* :—

تخت ملک نرد را زان سو که بدخواهان اوست هفت نراد فلک خانه مششدر ساختند

نَطع — — *naṭ'*, seven leather seats. (1) The seven climes. (2) The seven strata of the earth.

نَقْطَه — — *nuqṭa*, seven dots. (1) The seven planets. (2) Decoration.

نَوْبَتِی چرخ — — *nawbatī-i charḥ*, seven guards of the sky. The seven planets.

نِیم خایه — — *nīm khāya*, seven half eggs. The seven heavens.

نِیم خایه مینا — — *nīm khāya-i mīnā*, seven glassy half-eggs. The seven heavens. See هفت خانه زرین.

وَالای خضرا — — *wālāy khadrā*, seven green exalted-ones. The seven planets.

وَچهار — — *wa chahār*, seven and four. The seven planets and the four elements.

وَشش — — *wa shash*, seven and six. The seven planets (see هفت اختر) and the six dimensions (see شش جهت).

وَشش در تنگ — — *wa shash dar-i tang*, seven and six narrow doors. The seven countries and six dimensions.

1. Almost all the dictionaries of the Persian language (ARaj., BAj., BQ., Qul. Kashf., MF., Richardson among them) have written it as هفت نَرَاد فلک (the seven lineages of the sky) and explained it as implying the seven planets. The correct reading, however, seems to be نَرَاد (*narrād*— from *nard*, after the Arabic measure for *Mubālagha*). *Khāqānī* uses it in two of his couplets :—

تخت نرد ملک رازان سو که بدخواهان اوست هفت نراد فلک خانه مششدر ساختند
بردم از نراد گیتی يك دوداد اندر سه زخم گرچه از چارآخشیج و پنج حس در ششدر است

The metre of the couplet defies and easily precludes the reading نَرَاد and confirms نَرَاد as correct. By the way, the word مششدر in the second hemistich is intriguingly interesting. The poet has not only formed نَرَاد after the Arabic usage from نرد but has also coined مششدر as if it were an adverb from the Arabic (l) quadriliteral root ششدر.

هفت

ملت — — *millat*, seven creeds. The seven creeds of the Muslims, which form the real basis of the so-called seventy-two creeds (هفتاد و دو ملت). The original seven are : Jabrī, Qadarī, Mushabbīha, Munazziha, Sunnī, Shī'ī, and Khārijī. Naẓārī says :—

کتاب هفت ملت گر بخواند آدمی عامی است نخواند تا ز جزو آشنائی داستانی را

ملل — — *milal*, same as هفت ملت q. v. Sanjar Kāshī eulogises Husayn Qilich (Bahār) :—

رشحی از معرفتش ترجمه چار کتاب برخی از معدلش ضابطه هفت ملل

منبر — — *minbar*, seven pulpits. The seven heavens, firmaments. Khāqānī says :—

خامه زده عطارد در لاجورد گردون بنوشته نام سلطان بالای هفت منبر

مندل — — *mandal*, seven circles. The seven heavens.

منزل — — *manzil*, seven stages. (1) The seven heavens. (2) Same as هفت سبع q. v. (3) The seven valleys mentioned in Farīdu'ddīn 'Attār's celebrated mathnawī, the *Manṭiqu'ṭ-Tayr*. They are : (1) وادی طلب (the Valley of Search), (2) وادی عشق (the Valley of Love), (3) وادی معرفت (the Valley of Knowledge), (4) وادی استغنا (the Valley of Contentment), (5) وادی توحید (the Valley of Unity), (6) وادی حیرت (the Valley of Bewilderment), and (7) وادی فقر و فنا (the Valley of Poverty and Annihilation).

مهره زرین — — *muhra-i zarrīn*, seven golden beads. The seven planets. Khāqānī says :—

قضا به بوالعجبی تا کیت نماید لعب به هفت مهره زرین و حقه مینا

میوه — — *mīwa*, seven fruits, namely کشمش (dried grapes), سرش (a kind of rough cider-apple), انجیر (fig), انگود (grapes), شفتالو (peach), خرما (date) and آلوچه (a Damascene plum)— all taken together. Malik Mashriqī (Qummī ?) says (Bahār) :—

چندین دل شکسته ز سوء المزاج غم بیار هفت میوه این سبز طارم است

هفت

گیسودار — — *gīsūdār*, seven possessors of locks of hair, namely, comets. (1) The seven heavens. (2) The seven planets. *Khāqānī* :—

در رکابش هفت گیسودار و شش خاتون ردیف گوهر از الماس و مشک از پرنیان افشاندند اند

هفت گیسودار seven are called Out of the forty-eight images of heaven

گیسودار چرخ — — *gīsūdār-i charḵh*, seven heavenly possessors of locks of hair. Same as هفت گیسودار. *Khāqānī* says :—

چون دو لشکر باهم افتادند چون گیسوی حور هفت گیسودار چرخ از گرد معجز ساختند

هفت پرده چشم — — *lāy chashm*, seven folds of the eye. Same as هفت پرده چشم q. v.

مجمره — — *mijmara*, seven censers. The seven orbits of the planets.

محراب فلک — — *mihrāb-i falak*, seven vaults of the sky. The seven planets

محیط — — *muḥīṭ*, seven containers. (1) The seven heavens. (2) The seven seas : the Sea of China, the Western Ocean, the Mediterranean Sea, the Sea of Tiberius, the Euxine, the Caspian and the Sea of *Khwārazm*. *Badr Chāch* says :—

بحر سخاوت ترا قلله قبه حباب از سرموج اوج این هفت محیط بر تراست

Also see چار بسیط.

مرد — — *mard*, same as هفت مردان q.v. *Khāqānī* says :—

بر دعای دولتش در شش جهت هفت مرد از یک زبان بینی بهم

مردان — — *mardān*, seven men. (1) The Prophet Muḥammad, the four Caliphs, and Ḥasan and Ḥusayn. (2) Same as هفت تنان q. v. *Khāqānī* says :—

رسته دندان نیاز آن جا و پیر هشت خلد از بن دندان طفیل هفت مردان دیده اند

مردان معظم — — *mardān-i mu'azzam*, seven great men. Same as هفت مردان q. v.

مشعله — — *mish'ala*, seven torches. The seven planets.

هفت

کار — — *kār*, seven works. A texture or cloth of seven colours. Ibn Yamīn says (Rsh.) :—

باز فراش چمن یعنی نسیم نوبهار بر چمن گسترد فرشی از پرند هفت کار

کاسه — — *kāsa*, seven cups. The seven heavens.

کحلی — — *kuhlī*, seven antimony-coloured ones. (1) The seven heavens. (2) The seven climes.

کردن — — *kardan*, to perform 'seven.' To decorate, adorn and beautify. See هر هفت.

کره — — *kura*, seven spheres. The seven heavens.

کشور — — *kishwar*, seven countries. (1) The seven climes. See چار ملت infra. (2) The seven countries that have great kingdoms, namely, China, Turkistan, India, Turan, Iran, Syria and Rome. Some count Europe instead of Turkistan.

کوه — — *kūh*, seven mountains, namely, Caucasus, Damāwand, Sarandīp, Gulistān, in the vicinity of Tūs, Wazn, Dazkiyān, and China.

کهنه — — *kuhna*, seven old-ones : friend, associate, book, wine, bath, sword and china.

گانه — — *gāna*, seven-fold. (1) A sea. (2) A castle.

گاه — — *gāh*, seven places. (1) The seven heavens. (2) The seven climes.

گره — — *girah*, seven knots. (1) The seven heavens. (2) The seven planets. (3) The seven climes.

گنبد — — *gunbad*, seven domes. (1) The seven heavens. (2) The seven domes or cupolas built by Bahrām Gūr, better known as *Haft Manẓar* (هفت منظر).

گنجینه — — *ganjīna*, seven treasures. (1) Gold, silver, tin, lead, iron copper, and brass (bronze). (2) The seven ways in which the royalty of Persia used to show their generosity, namely, cash, jewels, robes of honour, animals, food, land and gardens. (3) It was the custom of the Iranian kings to keep their treasures at seven places, hence the name. (4) The seven treasures of *Khusraw Parwīz*.

هفت

فرش — — *farsh*, seven floors. (1) The seven climes of the earth. (2) The seven strata of the earth.

فرشته ایام — — *ferishta-i ayyām*, seven angels of the days of the week. The seven archangels according to the Jewish belief.

فعل قلوب — — *fi'l-i qulūb*, seven “verbs of the heart.” In Arabic grammar, the seven verbs, حسب (*ḥasiba*), ظن (*ẓanna*), خال (*khāla*), used to imply a doubt; علم (*‘alima*), رای (*ra’ā*), وجد (*wajada*), used to signify certainty and زعم (*za’ama*), implying either a doubt or a certainty of idea — are known as the “seven verbs of the heart,” for they express the feelings. They are also termed, “verbs of doubt and certainty.”

قراء — — *qurra’*, seven readers of the Qur’ān. See هفت پیر. *Khāqānī* :—

پس از تحصیل دین از هفت مردان پس از تاویل وحی از هفت قراء

قفل — — *qufl*, seven locks. (1) Seven amulets. (2) Seven prayers.

قلعه خیبر — — *qal’a-i Khaybar*, seven forts of *Khaybar*, namely, *Katība* (کتیبه), *Nā’im* (ناعم), *Shāqq* (شق), *Qamūṣ* (قموص), *Naṭāt* (نطاة), *Tīh* (طیح) and *Salām* (سلام).

قلعه دوار — — *qal’a-i davvār*, seven revolving fortresses. The seven heavens. Thus in *Badr Chāch* :—

فضای عرصه یک سرستون بارگهش محیط نه ربض هفت قلعه دوار

قلعه مینا — — *qal’a-i mīnā*, seven glassy forts. The seven heavens. *Khāqānī* says :—

از اشک خون پیاده و از دم کنم سوار غوغا به هفت قلعه مینا بر آوردم

قلم — — *qalam*, seven pens. The seven modes of writing, called *Thulth* (ثلث), *Muḥaqqaq* (محقق), *Tawqī’* (توقيع), *Rayḥān* (ریحان), *Riqā’* (رقاع), *Naskh* (نسخ), and *Ta’līq* (تعليق). All these are comprised in the following couplet :—

ثلث است و محقق است و توقيع ریحان و رقاع و نسخ و تعلیق

هفتک *haftak*, a seventh. (1) One-fourth of the Qur’ān. (2) A volume, a book.

هفت

Sultān Abū Sa'id Abu'l Khayr, Sultān Maḥmūd of Ghazna, Sultān Sanjar, Sultān Ismā'il Sāmānī. Khāqānī :—

شاه ملت پاسبان را برفلك هفت سلطان پاسبان بینی بهم

sayl, seven torrents. The seven heavens.

شادروان — — shādurwān, seven canopies. (1) The seven heavens. (2) The seven climes. It is further qualified as being :

هفت شادروان ادکن haft shādurwān-i adkan, seven black or sandy canopies. See ایوان خضرا

شمع — — sham', seven candles. The seven planets. Says Badr Chāch :

از دوده چراغ تو یک ذره هفت شمع از هر پنج شاخ تونه چرخ چون حباب

شمع بی دخان — — sham' bi dukhān, seven smokeless candles. Same as above. Khāqānī says :—

از پی افروزش بزم جلالش دان و بس نورها کین هفت شمع بی دخان افشاندند اند

شمع درخشان — — sham'-durakhshān, seven brilliant candles. Same as q. v. هفت شمع

صحیفه — — saḥīfa, seven books. (1) The seven heavens. (2) The seven planets. (3) The crystalline or the empyrean heaven and the ninth heaven, supposed to be the throne of God.

طارم — — tāram, seven vaults. The seven heavens.

طبق — — tabaq, seven strata. (1) The seven heavens. (2) The seven earths.

طبقه — — tabaqa, same as هفت پرده q. v.

جان شکار — — ṭifl-i jān shikar, (contracted form of jān shikār), seven soul-hunting boys. The seven planets. Khāqānī :—

چرخ نازنج گون چو بازیچه در کف هفت طفل جان شکر است

طلای خضرا — — ṭilāy khadrā, seven green golds. The seven heavens.

علف خانه — — 'alaf khāna, seven grass-houses. The seven climes. Khāqānī says :—

آتش ز نیم هفت علف خانه فلك چو بنگریم نزل فراوان صبح گاه

هفت

(*Sijjīn*) it has the register of the deeds of the victims, عجیبا ('*Ajība*) the place of Iblīs (Satan) and his followers.

زندان — — *zindān*, seven prisons. The world, as consisting of seven climes. *Khāqānī* says :—

جان یوسف زاد را کا زاد کردن همت است وارهان زین چار میخ و هفت زندان وارهان

سبع — — *sab'*, seven sevens. (1) The seven *manzils* (stages) of the Qur'ān. The reciters of the Qur'ān (قراء) fixed seven days (a week) for the finishing of the whole Qur'ān. Whatever they read in one day came to be known as one stage. Thus the Qur'ān comprises seven "stages." In the formula فمی بشوق each one of the seven letters is the initial of the Sūra of the Qur'ān wherewith the *manzil* begins. Respectively the letters stand for the Suras : (1) فاتحه, (2) مائده, (3) یونس, (4) بنو اسرائیل, (5) شعرا, (6) وصافات, and (7) قاف. (2) To some the contents of the Qur'ān are of seven kinds (a) وعده promise, (b) وعید threat, (c) وعظ sermons, (d) قصص stories, (e) امر commandments, (f) نهی prohibitions and (g) ادعیه prayers.

سرای — — *sarāy*, seven houses. The seven climes. *Khāqānī* :

گیتی ز دست نوحه به پای اندر آمده رخنه به سقف هفت سرای اندر آمده

سقف — — *saqf*, seven roofs. The seven heavens.

سلام — — *salām* seven *salāms* (greetings). The seven verses of the Qur'ān commencing with the word سلام : (1) XXXVII, 58—سلام اقولاً من (Peace, a word from the Merciful Lord), (2) XXXVII 79—سلام علی نوح فی العالمین (Peace on Noah among nations), (3) XXXVII, 109—سلام علی ابراهیم (Peace be on Abraham), (4) XXXVII, 120—سلام علی موسی و هارون (Peace on Moses and Aaron), (5) XXXVII 130—سلام علی ال یاسین (Peace be on Elias), (6) XXXVII, 181—سلام علی المرسلین (Peace be on the Apostles), and (7) XCVII, 5—سلام هی حتی بطلع الفجر (Peace ! it is till the break of the morning).

سلطان — — *sultān*, seven *sultāns*. (1) The seven planets. (2) The Sultān of *Khurāsān*, Sultān Ibrāhīm Adham, Sultān Bāyazīd of Bistām,

هفت

This is, however, misplaced, as the correct reading of the second hemistich, is هفت پرده and not هفت راه. See هفت پرده supra.

رخشان — — *rakhshān*, seven shining ones. The seven planets.

رصد — — *raṣad*, seven watch-towers. The seven climes of the earth.

رقعه — — *ruq'a*, seven sheets. (1) The seven strata of the earth. (2) The seven climes. *Khāqānī* says :—

زیک عکس شمشیرش این هفت رقعه تصاویر آن هفت ایوان نماید

Also سی مهره ماه صیام *haft ruq'a-i pāstān*, seven old sheets. See هفت رقعه پاستان.

رقعه اذکن — — *ruq'a -i adkan*, seven black sheets. The seven climes of the earth. See هفت پرده ازرق.

رقعه خضرا — — *ruq'ah-i khadrā*, seven green sheets. The seven heavens.

رنگ — — *rang*, seven colours :— (1) The colours related to the planets, i.e., black to Saturn, grey to Jupiter, red to Mars, yellow to the sun, white to Venus, blue to Mercury, and green to the moon. (2) A species of beautiful Indian rose of many colours called گل قرمزی *gul-i-qirmizī*. *Asadī* says (*Rsh.*) :—

هزاران صفت گل دمیده زسنگ زصد برگ و دوری و از هفت رنگ

(3) A kind of painting or embroidery. *Khāqānī* says :—

هر هفته هفت عید و رفیقان هفت بام آذین هفت رنگ به بندند بردرش

(4) The ornaments of a woman.

رنگی — — *rangī*, seven-coloured. Capricious, artful, cunning.

رواق — — *rawāq*, seven vaults. The seven heavens.

زرد — — *zarda*, seven yellows. A kind of narcissus, the best of its genus, also called صد برگ.

زمین — — *zamīn* (also زمی *zamī*), seven lands. (1) The seven climes. (2) The seven lands : ربکا (*Rabkā*) اخلد (*Akhlada*) the abode of the scorpions of Hell, عرقه (*Araqa*) a place for the spiders of Hell, عربیا (*Arabiyyā*) the abode of the hawks of Heaven, هوملتا (*Hūmaltā*), سچین

هفت

planets which affect the destinies of the world. Every climate of the earth is related to a planet: first to Saturn, under which falls India: second to Jupiter which rules Khata and Khutan; third Mars, dominating Turkey; fourth the sun, influencing Irāq and Khurāsān; fifth Venus, affecting Transoxiana; sixth Mercury, controlling Rome; and seventh the moon which rules the northern hemisphere. (4) The seven countries. (5) The seven climes. (6) The seven oceans. See دریا هفت.

دریا — — *daryā*, seven seas, namely, Caspian Sea, Sea of Oman, Red Sea, Sea of Barbary, the Atlantic, the Mediterranean Sea, and the Black Sea. Khāqānī says:—

نمازی نیست گرچه هفت دریا اندرون دارد کسی کاندر پرستش هست هفت اندام کسلانش

دریای اخضر — — *daryā-i akhḡdar*, seven green oceans. The seven heavens.

دستنبو — — *dastanbū*, seven perfumes. The seven planets. Khāqānī:—

در کف بخت بلندش زاختران هفت دستنبوی زیبا دیده ام

دکان — — *dukkān*, seven shops. The seven climates. Khāqānī says:—

ازان دوعقاقر صحرای دلها درین هفت دکان گیای نیابی

دور — — *dawr*, seven revolutions, cycles.—(1) Each cycle of years is said to consist of one (according to some, seven) thousand years. Each revolution (دور) is related to a planet. When all the seven revolutions end, the world will come to end. Khāqānī says:—

پیش کعبه گشته خون باران زمین بوس از نیاز واسمان را درطوافش هفت دوران دیده اند

دوزخ — — *dūzakḡh*, seven hells. The seven stages of Hell, viz., مقر جهنم (*Jahīm*) جحیم (*Ḥuṭama*) حطمة (*Nuṭayy*) نطی (*Sa'ir*) سعیر (*Saqar*), (*Jahannum*) هاویه (*Hāwiya*), which is the worst of all.

ده — — *dih*, seven towns. (1) The seven heavens. Also and particularly as هفت ده زیر, seven lower towns, signifies (2) the seven climes. As in Khāqānī:—

درین هفت ده زیرونه شهر بالا و رای خرد ده کیای نیابی

راه — — *rāh*, seven paths. The seven tunics of the eye. See هفت پرده چشم. Rsh. here quotes Hāfiz:—

اشک حرم نشین نهان خانه مرا ازسوی هفت راه به بازار می کشی

هفت

خوان — — *khuwān*, seven tables. (1) The seven heavens. It is also used as هفت خوان گردون. Badr Chāch says :—

زان پیش کا سمان را طباخ صبح بنهد بر هفت خوان گردون یک طاسک معصفر

(2) A road between Iran and Turan, along which only two warriors, Rostam and Isfandiyār, successfully completed their journeys. Each of them met with seven adventures on the way, and at the successful completion of every one, each held a feast, whence the name هفت خوان (seven dining-tables). These two expeditions are also named after the two champions stated above.

خواهران — — *khwāharān*, seven sisters. The seven stars in the Great Bear. Badr Chāch says :—

پرچم بیرق تو شد گیسوی هفت خواهران چرمه رایت به خور روز و غا قران گرفت

دادار — — *dādarān*, seven brothers. Same as هفت خواهران q. v.

دانه — — *dāna*, seven grains. A dish composed of seven different sorts of fruits and herbs dressed with syrup which, on the tenth day of Muḥarram, they distribute in Persia to neighbours and the poor, in commemoration of the death of Husayn, son of 'Alī.

دائره — — *dā'ira*, the seven revolvers. The seven heavens. Badr Chāch says :—

آل جام زر که بر سرتاس زمرد است در گرد هفت دائره گردان برای ماست

دختر خضرا — — *dukhtar-i khadrā*, the seven green daughters. The seven planets. Mentioned without خضرا the epithet دختر also implies the seven stars comprising the Great Bear. Khāqānī says :—

ازین هر هفت کرده هفت دختر چو طبع چرخ بانوی ندارد

در — — *durr*, seven pearls. The seven planets. Also :

ددر — — *durar*, seven pearls.

در هفت — — *dar haft*, seven in seven. (1) The seven articles of a lady's toilet, namely, antimony, woad, rouge, ceruse, gold-leaf, etc. These articles are applied to seven parts of the body : hands, feet, eyes, eyebrows, both sides of the face, and cheeks. See شش بانوی پیر. (2) The seven chief characteristics of the seven limbs of the body. (3) The seven

هفت

خراس — — *kharās*, seven giant-mills. (1) The seven heavens. (2) The seven planets

خروار کوس — — *kharwār-i kūś*, seven ass-loads of drum. The seven heavens

خزینه — — *kḥazīna*, seven treasures. (1) The seven inner parts of the body, namely, the stomach, liver, lung, hearts, gall, spleen and kidney. (2) The seven heavens.

خط — — *kḥaṭṭ*, seven lines. (1) The seven lines on the cup of Jam viz., خط جور *Kḥaṭṭ-i jawr*, خط بغداد *Kḥaṭṭ-i Baghdād*, خط بصره *Kḥaṭṭ-i Baṣra*, خط ازرق *Kḥaṭṭ-i Azraq*, خط اشک *Kḥaṭṭ-i aṣḥk*, خط کاسه گر *Kḥaṭṭ-i kāsah-ger*, خط کاسه *Kḥaṭṭ-i kāsah*, خط فرودینه *Kḥaṭṭ-i farūdīna*. خط ازرق is also called خط سبز *Kḥaṭṭ-i sabz*, خط سیاه *Kḥaṭṭ-i Siyāh*, and خط شب *Kḥaṭṭ-i Shab*; while خط اشک is also named خط خطیر *Kḥaṭṭ-i kḥaṭīr*; and خط فرودینه is also termed خط فرود *kḥaṭṭ-i farūd*. Qā'ānī:—

به هفت خط و چار حد به هر دیار و هر بلد فزون ز حصرو حد و عد تراست جان نثارها

(2) The seven climates.

خطرگاه — — *kḥaṭargāh*, seven dangerous zones. (1) The seven climes. (2) The seven planets. *Khāqānī* says:—

این رایت نگون سرو دختس بریده دم بر غافلان هفت خطرگه برآوردید

خلیفه — — *Khalīfa*, seven monarchs: (1) The stomach, liver, thighs, heart, gall, milt and kidneys. (2) The soul, reason, sight, hearing, taste, smell and touch. (3) The seven limbs on which the body is supported in prostrating during the Muslim prayer, viz., the forehead, palms of the hands, knees, points of great toes. (4) The seven states of the heart, flowing (صدر), beating (قلب), distemper in the short ribs (شغاف), heart's core (حبة القلوب) and bleeding of the heart (مهبجة القلوب). (5) The seven inauspicious things, viz., علیط *'Ilyatt*: which is the name of a certain tree, عریم *'Arīm*: a calamity, سرموش *Sarmūsh* (or *Sarmash*, a kind of cider-apple); کلاب *Kulāb*: hydrophobia; ذو ذوابه *dhū dhūwāba*: a comet; لیحیان *Lihyān*: a pot-hole in the ground, and کید *Kayd*: war, vomit.

خم — — *kḥumm*, seven jars. The seven heavens.

هفت

حال — — *ḥāl*, seven circumstances. (1) In all conditions, always, continually. *Khāqānī* says :—

دل خاک پای او شد شستم به هفت آتش جان صید زلفش آمد دیدم به هفت حالش

هفت پرده چشم q.v. — *ḥujla-i nūr*, seven rooms of light. Same as حجله نور. Also see دو حجره خواب.

ظ and ش، ف، س، ق، ز، ج، — *ḥarf-i ābī*, seven watery letters. The seven of the alphabets of the Arabic language, namely, ظ and ش، ف، س، ق، ز، ج،

ا، ه — *ḥarf-i ātashī*, seven fiery letters. They are : ا، ه، ذ and ش، م، ف، ط،

ق، ط، غ، ض، ص، خ — *ḥarf-i isti'lā*, seven high letters : ق، ط، غ، ض، ص، خ and ظ.

خ، د، ع، ل، ح، د — *ḥarf-i khākī*, seven earthy letters : خ، د، ع، ل، ح، د and غ.

ت، ص، ن، ی، و، ب — *ḥarf-i hawā'ī*, seven airy letters : ت، ص، ن، ی، و، ب and ض.

— *hikāyat*, seven stories. (1) The stories related by the seven princesses to the Sasanian emperor, Bahrām Gūr, as versified in the *Quintette* by Nizāmī of Ganja. (2) The chief qualities of the هفت اندام q.v.

— *khātūn*, seven ladies. The seven planets. *Khāqānī* :—

هفت خاتون را درین خرگاه سبز داه این درگاه والا دیده ام

— *khāṣṣiyat*, seven peculiarities. (1) The chief characteristics of the seven limbs of the body, the head, the breast, belly, arms and legs. (2) The seven planets. See هفت اختر. (3) The seven countries of the world. (4) The seven stars affecting the destinies of the seven countries.

— *khāna-i zarrīn*, seven golden houses. The seven heavens. *Khāqānī* says :—

اجرام هفت خانه زرین به سوگ تو بر هفت نیم خانه مینا گریسته

هفت

پرده کحلّی — — *parda-ī kuhlī*, seven collyrium-like veils. The seven heavens, on account of similarity in colour.

پرکار — — *parkār*, seven compasses. The seven heavens.

پشت کسی به سگ آب رساندن — — *pusht-i kasī ba sag-i ābī rasāndan*, to bring the seven backs of a person to a water-dog. To overapplaud one, to overpraise a man. *Ashraf* says (*Bahār*):—

من کجا و اختلاط آن سگ کو کز شرف با سگ آب رساند هفت پشت خویش را

پوست — — *pūst*, seven hides. The seven heavens.

پیر — — *pīr*, seven old men. The seven master-readers (قراء) of the Holy Qur'ān, who were: Nāfi' of Medina, Ibn Kathīr of Mecca, Abū 'Umar of Baṣra, Ibn 'Amīr of Syria, 'Aṣim of Kūfa, Ḥamza of Kūfa, and Kisā'i of Kūfa.

پیگر — — *paykar*, seven bodies. (1) The seven heavens. (2) The seven planets. See هفت اختر.

تان — — *tanān*, seven persons. (1) اصحاب الکهف (the People of the Cave). This term is used in the Qur'ān to denote the youths who in the West are commonly called 'the Seven Sleepers of Ephesus.' See the *Encycl. Islam* under *Aṣḥābu'l Kahf*. (2) See هفت اخیار *supra*.

جزیره — — *jazīra*, seven islands. The seven climes.

جوش — — *jūsh*, a mixed metal composed of iron, antimony, lead, gold, tin, copper and silver. *Ashraf* says (*ChirH.*):—

چار آئینه چهار ارکان به تن باشش پر هفت جوش گردون چکند

چراغ — — *chirāgh*, seven lamps. The seven planets.

چشم چرخ — — *chashm-i charkh*, seven eyes of the heavens. (1) The seven planets. *Khāqānī* says:—

خسرو مشرق جلال الدین که برق خنجرش هفت چشم چرخ خضرا برنتابد بیش ازین

چشم خراس — — *chashm-i kharās*, seven eyes of the giant-mill. (1) The seven planets. (2) The seven heavens.

چشمه بهشت — — *chashma-i bihisht*, seven fountains of paradise. They are cleverly enumerated in the well-known couplet:

کوثر و کافور و میم و سلسیل باز تسنیم و معین و زنجیل

هفت

برادران — — *birādarān*, seven brothers. The seven stars in the Great Bear.

برگ — — *barg*, seven leaves. A medicinal seven-leaved herb, called mezereon. It is of two kinds, white and black. The white is called شخیص (*Shakhīṣ*), and the black هفت برگ (*Haft barg*)—mezereon.

بنا — — *binā*, seven structures. The seven heavens.

بنیان — — *bunyān*, same as هفت بنا. *Khāqānī* says:—

خود حضرتش جهانست کز عنصر کمالش برترز هفت بنیان بنیان تازه بینی

But he has used it also in the exactly contrary sense of the seven strata of the earth:—

دای تو و دای هفت طارم خصم تو فرود هفت بنیان

پاسبان — — *pāsbān*, seven guards. The seven planets.

پدر — — *pidar*, seven fathers. (1) The seven heavens. (2) The seven planets.

پر ثریا — — *par-i thurayyā*, seven feathers of the Pleiades. The smallest star in the Pleiades.

پرده — — *parda*, seven curtains. (1) The seven heavens. (2) The seven notes of the gamut. (3) The seven tunics of the eye. See هفت پرده چشم. *Hāfiẓ* says:—

اشک حرم نشین نهان خانه مرا زان سوی هفت پرده به بازار می کشی

ازرق — — *parda-i azraq*, seven blue curtains. The seven heavens. *Khāqānī* says:—

از جور هفت پرده ازرق ز اشک لعل طوفان به هفت رقعۀ ادکن در آورم

پرده چشم — — *parda-i chashm*, seven veils of the eye. The seven tunics of the eye, namely, (1) Tunica conjunctive, (ملتحمه *Multaḥima*); (2) Cornea, (قرنیه *Qarniyya*); (3) Uvea, (عنبیه *Inabiyya*), its colour varies in different persons; (4) Arachnoides, (عنكبوتیه *Ankabūtiyya*); (5) Retina, (شبکیه *Shabkiyya*); (6) Choroides, (مشیمی *Mashimiyya*) and (7) Scleratica, (صلبیه *Ṣalbiyya*). Each of the two eyes is composed of seven tunics and three moistures.

هفت

(2) The aorta or the great artery, called in Arabic نهرا البدن (the river of the body), so called because, if this artery be severed, the person will bleed to death.

اوراق — — *awraq*, seven leaves. The seven heavens.

اورنگ — — *awrang*, seven thrones. (1) The constellation of the Great Bear, comprising of seven stars, in Arabic called بنات النعش (*Banāt-un Na'sh*). It has the form of a vulture, in Arabic دب (*dubb*). 'Alī Marqadī (Samarqandī ?) says (Jah.):—

بگردا گرد چترش مدار هفت اقلیم چو گرد قطب شمالی مدار هفت اورنگ

(2) The seven heavens. B. Q. says that the compound can also be written without الف as هفتورنگ.

آیات زر — — *āyāt-i zar*, seven verses of gold. The seven planets. Badr Chāch says:—

مصحف نه جلد با هفت آیت زر ماه را هر مہی سی پاره دید از غیرت انوار من

(The مصحف نه جلد — the book with nine bindings—implies the nine heavens).

آئینه — — *ā'ina*, seven mirrors. The seven planets. They are also styled هفت آئینه خود بین *haft ā'ina-i khud bīn*, seven self-seeing mirrors. Khāqānī says:—

از رای تو صیقل فلک را هفت آئینه در دکان به بینم

ایوان — — *aywān*, seven palaces. The seven heavens. See هفت رقعہ. And also هفت ایوان خضرا *haft aywān-i khadrā* (also اخضر *akhḍar*), seven blue palaces. Khāqānī says:—

به دستش داد هفت ایوان خضرا کلید هفت شادروان ادا کن

باز — — *bāz*, a player with seven. A companion, a partner.

بام — — *bām*, seven terraces. The seven heavens. Khāqānī says:—

فر او بر هفت بام و چار دیوار جهان کار نامه هشت بنیاد جنان انگیزند

بانو — — *bānū*, seven princesses. The seven planets.

هفت

seven rounds of the planets are over the world will come to an end. Mawlawī says :—

هفت اختر بی آب را کز آشیان خون می خوردند هم آب بر آتش زنم هم بادها شان بشکنم

Also see دوسرای.

غوث (Quṭub), قطب — *akhyār*, seven noble ones : namely, ابدال (Abdāl), اوتاد (Awtād), نجبا (Nujabā), نقباء (Nuqabā), اولیاء (Awliyā). They are said to be three hundred and fifty-nine in all, divided into seven ranks, as stated above. This world is said to be kept in existence for their sake.

هفت اختر — *aẓdahā*, seven dragons. The seven planets. See اژدها.

آسیا — *āsiyā*, seven mills. The orbits of the seven planets. Šā'ib says :—

کیم من و چه بود رزق هم چو من موری که بار خاطر این هفت آسیا شده است

اصل — *aṣl*, seven roots. (1) The seven earths. (2) The seven climates.

اعضاء — *a'dā*, seven limbs. The whole of a man's body, comprising of the head with the neck, the chest with all inside it, the back with the organs, the two arms, and the two legs. Abū Ṭālib Kalīm says (Bahār) :—

تا نازم را درستی نیست هر چند ز بار سجده هفت اعضاء شکسته

الوان — *alwān*, seven colours. Different kinds of meat. Food sent down from heaven for Jesus Christ, which consisted of bread, salt, fish, vinegar, honey, butter, and cresses. This is based on the brief Quranic narrative of the feast demanded of Jesus Christ by certain of his followers. It is mentioned in Sura V, verses 114-115.

امام — *imām*, seven *imāms*. The seven leaders of the seven schools of Sunnī Muslim thought, the 'Great Imām,' i.e., Abū Ḥanīfā, Imām Shāfi'ī, Imām Mālik, Imām Aḥmad bin Ḥanbal, Imām Abū Yūsuf, Imām Muḥammad and Imām Zufar.

اندام — *andām*, seven bodies. (1) The seven members of the body, namely, the head, the breast, belly, arms and legs ; or the head, hands, sides and feet. Abū Ṭālib Kalīm says (Bahār) :—

چنان کز طاعت حق هفت اندام به وقت سجده کردن خاکسار است
بود محکوم امرت هفت اقلیم همیشه تا که نصف هشت چار است

NUMERICAL COMPOUNDS IN PERSIAN

هفت



هفت *haft*: seven.

دهان بشست به هفت آب خاک و توبه کند به دست تو که نگوید چنین سخن ها باز
 به هفت آب شستن *bi haft āb shustan*, to wash with seven waters. To wash and purify completely. Kamāl Ismā'il says (ARaj.):—

Also see هفت حال *haft ḥāl*.

آبا — — *ābā*, seven fathers. The seven heavens. The epithet is further elaborated as هفت آباى علوى *haft ābāy 'ulwī*, the seven celestial fathers. The idea is probably taken from the ancient Egyptian belief of the heavens being fathers as against the earths being mothers. آباى علوى is contrasted with امهات سفلى *ummahāt-i suflī*, the terrestrial mothers.

آبگون چتر — — *ābgūn-i chatr*, seven water-coloured parasols. The seven heavens.

اجرام — — *ajrām*, seven bodies. The seven heavenly bodies, the seven planets. See هفت اختر *haft akhtar*. Khāqānī says :—

ابو اسحاق ابراهيم كاندر جنب انعامش به يك ذره نمى سنجد سپهر و هفت اجرامش

هفت اختر — — *ukhtān*, seven sisters. The seven planets. See هفت اختر *haft akhtar*.

اختر — — *akhtar*, seven stars. The seven planets, the moon (ماه) whose zone is the first heaven, Mercury (تیر) whose sphere is the second heaven, Venus (ناهید) whose abode is the third heaven, the sun whose zodiac is the fourth heaven, Mars (پرام) in the fifth heaven, Jupiter (برجیس) in the sixth, and Saturn (کیوان) in the seventh heaven. The time taken by each to revolve, comes to some seven thousand years, the gross total coming to forty-nine thousand. It is said that, when all the



شش

شش نتیجه خوب — — *darb-i natīja-i khūb*, six fine results. (Also شش نتیجه خوب *shash natīja-i khūb*.) Gems, gold, musk, sugar, honey, and fruits of different sorts.

طاق — — *tāq*, six vaults (or arches). A royal tent.

عروس — — *'arūs*, six brides. Same as شش بانو q.v.

عروس رعنا — — *'arūs-i ra'nā*, six beautiful brides. Same as شش بانو q.v.

علم — — *'alam*, six standards. A smooth carpet.

قبرغه — — *qaburgha* (also قبرقه *qaburqa*), six bones (or ribs). A foolish person. The story runs that a man told his slave that, contrary to the general rule of nature, instead of having seven ribs, he had only six, and it meant that he would die soon. The slave took it to heart, and soon after died of grief. Hence, a foolish person is so called.

کانش — — *kānj*. Same as شش خان q.v.

مسکن — — *maskan*, six abodes. (1) An oyster-shell with its contents. (2) A gold mine. (3) A fruit-bearing tree. (4) A shrub with manna upon it. KashLug. reads it as ششم مسکن *shashum maskan*, which, however, does not seem to be correct.

وپنج — — *wa panj*, six and five. (1) Confusion, perplexity. (2) A kind of gambling, dice. (3) A place of ruin and destruction. *Khusraw* says (BA.):—

تاشدی بهر هفت و نه در پنج نقد عصمت فتاد در شش و پنج

وپنج بازی — — *wa panj bāzī*, playing six and five. Fraud and treachery.

شش *shasha*, the six (days). Same as شش بدان (1).

AMINUDDIN KHAN.

(To be continued)

شش

right and on the left sides of each board there are six squares, and in-between the squares on the left and then on the right there is a little space. So, whenever a die falls in one of the squares on the extreme, it is not possible for it to get back to any square, unless released by the dice of the opponent. Chess-table ; a cube, a die. (2) Wonder-struck, confounded. Says Hāfiz :—

منصوبه هوای تو حافظ کنون چو باخت در ششدر غمت دلش افتاد مهره وار

(3) The six sides of the world ; the six directions : right, left, front, behind, up, and down ; hence the world.

در بازی — — *dar bāzī*, playing the 'six doors.' (1) Any game at dice.

(2) The world. (3) Astonishment.

در تنگ — — *dar-i tang*, six narrow doors. (1) The world. (2) Shame.

در فنا — — *dar-i fanā*, six doors of annihilation. Same as شش در تنگ in both senses.

دره — — *dara* (also دری *darī*), of six doors. (1) A place, or an occasion of death. (2) Wonder, amazement. (3) The world, as having six directions. (see شش جهت). *Khāqānī* says :—

بر ده به چارم منظره مهره برون از شش دره نزل جهان را از بره صد خوان نو پرداخته

(4) Same as شش در (1). (5) A chess-board. A die, dice.

روز کون — — *rūz-i kawn*, six days of 'being,' (also روز کون). The six days during which the world was made. The idea is based on the Old Testament account of the Creation of the Universe. See چار اصل.

دوزن — — *rawzan*, six holes. (1) The world, in respect of شش جهت (six sides). (2) A living creature, in respect of the holes of the ears, the mouth, the nose, in the front, and behind. (3) The six planets. See شش بانو.

روزه — — *rūza*, of six days. The wonder believed to have been made by God in six days. See شش روز کون *Khāqānī* says :—

بر پنج فرض عمر بر افشان دوانگ هست شش روزه آفریش ازین پنج بانوا

ضرب — — *darb*, (also ضربه *darba*), six hits. Sixes at dice. Stakes at dice which are swept off at a blow. *Khāqānī* says :—

بر نطع جلال نه فلك را شش ضربه دهد ز قدر امکان

شش

Cf. شش انداز. Hence شش تا زن (*shashtā zan*) is a player who throws sixes at dice.

جهت — — *jihat*, six directions, sides: East, West, North, South, Overhead and Underfoot. The whole world. Ṭāhir Waḥīd says:—

خرد شش پرش را ازان راست کرد که از شش جهت پرزند در نبرد

Also see دوسرای .

هفت گیسودار — — *khātūn*, six ladies. Same as شش بانو q.v. Also see هفت گیسودار .

خان — — *khān* (also *khāna* خانه), six courts. (1) A circular tent used by the Persians. Sirājuddīn Sakzī has (Jah.):—

مشتري بر طالع ايام تو موقوف بود هر سعادت کاندرين شش خانه اصطرلاب يافت

(2) A curtain especially at the door of a royal palace or pavilion. (3) A building divided into six courts. (4) A musical instrument.

خنج — — *khānj*, MF. regards this as an equivalent of شش خنج (1) q.v.

خنج — — *khānj*, six gains. (1) A walnut hollowed and filled with lead, with which boys play; also used as a plaything in gambling. (2) Drawers. (3) A beardless person.

دامن — — *dāman*, six laps. The sixth country (کشو د) i.e. Rome.

دانگ — — *dāng*, six quarters. (1) The whole of a thing, for six *dāngs* (شش دانگ) make one *dīnār*. (2) Perfect man. (3) A whisperer.

دانگ عيار — — *dāng 'iyār*, six *dāng's* standard. Perfect.

دانگه — — *dānga*, of six *dāngs*. Anything complete in itself and having nothing above it. When any one is perfect in the use of idioms, they say درین کارش دانگه است (he is perfect in this affair). *Khāqānī* says:—

کو آن که نقداو به ترازوی هفت چرخ شش دانگه بود راست به هر کفه که سفت

در — — *dar*, six doors. (1) A point of the table at the game of *nard*, from which it is not possible to extricate one's self. It really means six squares in the game of *nard*. As every one of the dice has six sides, and there are two boards each having twelve squares in such way that on the

شش

شش بانوی پیر — — *bānū-i pīr*, six old princesses. Same as شش بانو q.v. *Khā-qānī* says (*Bahār*):—

شش بانوی پیر کرده هر هفت عالم به تو دید هفت در هفت

بندان — — *bandān*, six binders. (1) The six days—second to the seventh of the month of Shawwāl, during which the pious Muslims fast. (2) The wild vine, which, like ivy, twists round trees. A bunch does not number more than ten grapes. In the beginning the grape is green, but turns red. The flower is blue. In the *Shīrāzī* idiom it is known as *Sīyāh Dārū* (سیاه دارو).

پا — — *pā* six feet. A worm with six feet, an earwig, an eft, a scolopendra, a beetle.

پر — — *par*, six feathers. An iron mace of six sides, a halberd. *Ta'thīr* praises Sultan *Husayn* :—

غم نامه دشمن سیه رو بسته است به بال شش پراو

Also see هفت جوش. *Ashraf* says (*ARaj.*):—

چون خانه مسدس ز نبور می شود از باد شش پر غضبت پر نیان برفت

and 'Alā'uddīn Fāyiz (*ibid.*):—

ریخته از شش پرهیت شکوه مورچه زلزله از مغز کوه

پستان — — *pistān*, six teats. (1) A bitch. (2) A name of reproach for a woman. *Khāqānī* says :—

خیگست شش پستان زنی رومی دل زنگی تنی مریم صفت آبستنی عیسی دهقان بین درو

پنج باز — — *panj bāz*, a player of six and five. A deceiver, a prevaricator.

پنج زن — — *panj zan*, a striker of six and five. Same as above q.v. *Khāqānī* says (*Bahār*):—

شش پنج زنان داد برده اما همه نقش يك شمر ده

تار — — *tār*, six strings (also — — *tā*, six times) (1) A lute with six strings. *Nizārī* :—

می خورد شش تازند غیبت کند لوطی بود او مسلمان باشد و من ملحد از بهر خدا

تا زدن — — *tā zadan*, to strike (or play) the six. To throw sixes at dice

پنج

نوش — — *nūsh*, five drinks. (1) An electuary made up of five ingredients, namely, mercury (سجّاب), copper (مس), iron (آهن) steel (فولاد), and dross iron left in a furnace (دیم آهن). It is a good tonic and gives strength to the heart. (2) The five internal senses, and the five external senses. (3) A wine, composed of five antidotes. *Khāqānī* says:—

در چار سوی فقر درآ تا ز راه ذوق دل را ز پنج نوش سلامت کنی دوا

و چهار — — *wa chahār*, five and four. (1) The (nine) heavens. (2) The five senses and four natures.

و شش و هفت و چهار — — *wa shash wa haft wa chahār*, five, six, seven, and four. The five senses, the six sides of the world, the seven planets and the four elements. Also see پنج supra.

هلال — — *hilāl*, five new moons, crescents. The five nails of the hand, and, therefore, the fingers and the thumb. *Badr Chāch*:—

کان ماه دو هفته است که با پنج هلال است هر لحظه دران جانب پروین گذر افند

پنج نوبت — — *hangām*, five times. Same as پنج نوبت. *Khāqānī*:

از سریر در او چار ملایک به سه بعد پنج هنگامه و دو صور به یک جاشنوند

شش

شش *shash*, six. Same as شش جهت. Also see پنج supra.

شش انداز *shash andāz*, thrower of six. (1) A player at the game of dice (نرد) who throws sixes. (2) One who takes six coloured-balls (of wood or any other material) and tosses them so that four of them are always in the air. *Nizāmī* says (*Rsh*):—

برون آمد ز پرده ساز کرده شش اندازی به جای شیشه بازی

(3) The full moon.

بانو — — *bānū*, six ladies. The six planets, viz., Saturn, Jupiter, Mars, Venus, Mercury and the Moon. It is an irony of facts that though in Arabic *shams*, the sun, is regarded as feminine, as here the poets mean to praise him or (her), they make all others his ladies. It is so in poetic technique only and not in real idiom.

پنج

y Nizāmī, viz., مخزن اسرار *Makhzan-i Asrār*, خسرو و شیرین *Khusraw wa Shīrīn*, Laylā Majnūn, لیله مجنون *Laylā Majnūn*, سکندر نامه *Sikandar Nāma*, and هفت پیکر *Haft Paykar*.

4) Five of the seven treasures of *Khusraw Parwīz*, viz., گنج باد آورد *Ganj-i bād Āwurd*, also called گنج شایگان *Ganj-i Shāyagān*, گنج گاو *Ganj-i Gāw*, گنج عرو *Ganj-i 'Arūs*, گنج سوخته *Ganj-i Sūkhta*, and گنج شاد آورد *Ganj-i Shād wurd*.

ماه نو — — *māh-i naw*, five new moons. The five nails and, therefore, also the fingers of the hand. Badr Chāch says :—

چو این ماهی زرین را به بحر کف برد خسرو مرا و را پنج ماه نو بسوی مه شود رهبر

نوبت — — *nawbat*, five periods. (1) The five daily prayers of the Muslims. (2) The five times during a day when music is played before the house of a king, a lord, a noble. HQul. traces the beginning of this practice from the time of Sultan Sanjar, the Saljūq. He also says that the practice was in vogue even before the time of the said Sultan, and had begun as early as the time of Alexander the Great. According to HQul. the enemies of Sultan Sanjar had appointed a number of magicians to direct their spell upon the Sultan to bring about his death. The health of the Sultan began to decline rapidly and he found himself in great trouble. All remedies having failed, the wisemen thought of a new plan. They arranged to announce the death of the Sultan at an unusual hour and declared that another person had succeeded him. The magicians being thus outwitted gave up their practice of reciting charms and the Sultan recovered. Since then the five times were taken as auspicious. The author is not very clear as to how three changed into five times. The fact, however, remains that such was the beginning of the Panj Nawbat. Nizāmī has (ARAJ.) :—

زده در موکب سلطان سوارش بنوبت پنج نوبت چا ریارش

3) The five instruments of war, viz., دهل (*duhul*, drum), دما (damāma, small brass drum), طبل (*ṭabl*, tambourine), دف (*daf*, small drum), and صنج (*ṣanj*—Pers. چنگ *chang*, Arabian cymbal). Nizāmī says (AsLugh.) :—

در آور دند مرغان دهل ساز سحرگه پنج نوبت را به آواز

نوبت زدن — — *nawbat zadan*, to ring the five periodical songs. (1) To rejoice. (2) To play the great man ; to give a display of one's wealth and position. See چارطبع.

پنج

and Sa'dī :—

ای که پنجاه رفت و درخوابی مگر این پنج روزه دریابی

سوره — — *sūra*, five *sūras* (chapters—of the Qur'ān). The five *sūras* (chapters) of the Qur'ān, considered as being of some special merit, and recited by devout Muslims at special times of the day. They are *Sūras* Nos. XXXVI (یس), XLVIII (الفتح), LV (الرحمن), LXVII (الملك), LXXIII (الزمل). But there are also other combinations of five *Sūras*. The difference in choice depends mainly upon taste and inclination of the devotee.

شاخ درخت — — *shākh-i darakhht*, five off-shoots of a tree. (1) The five fingers of a man's hand. See هفت شمع. (2) A herb, called دلاشوب *delāshūb*. See پنج انگشت (2).

شاخ دست — — *shākh-i dast*, five off-shoots of the hand, i.e. the fingers. Also see. هفت شمع.

شعبه — — *shu'ba*, five departments. The five senses. See چار اصل.

شویه مطرب — — *shūya muṭrib*, also مطرب پنج شوی *muṭrib-i panj shūy* (see (سه خواهران), the minstrel with five husbands. The planet Venus. These five husbands are the five planets other than the sun which is also regarded as a feminine person. Badr Chāch says :—

گر عدل تو نبودی این پنج شویه مطرب با قطب جمع گشتی با مرکز سه خواهر

عیب شرعی — — *'ayb-i shara'ī*, the five vices (condemned by the Law), namely, robbery (سرقة), adultery (زنا), gambling (قمار), drunkenness (شراب), and falsehood (دروغ). Very vicious.

کوه — — *kūha*, (of) five waves. A full army consisting of five parts, known as مقدمه (vanguard), قلب (centre), میمنه (right), میسر (left), and ساقه (rearguard).

گاه — — *gāh*, five times or periods. (1) The five times of Prayer offered by Muslims. (2) A note in music. (3) (Sometimes) the five senses.

گنج — — *ganj*, five treasures. (1) The five senses. (2) The five daily prayers of the Muslims. (3) A composite name for the five *mathnawīs*

پنج

astrology, contains (Jah.):—

دلی باشد ز عقل با کفایت به سخت سر آمد از پنج پایت

پایک — — *pāyak*, of five little feet. Same as پنج پا q.v.

پایه — — *pāya*, of five feet. (1) A herb having five feet. Also see پنج پا .

پوشیده — — *pūshīda*, five hidden ones. Persian term for the Arabic *Khamsa-i Muhtajiba*, a composite name given to the five sciences of *Kimīyā* (alchemy), *Līmiyā* (natural magic), *Sīmiyā* (natural magic), *Rīmiyā* (divination from signs or portents), and *Hīmiyā* (divination from signs or portents). All these “sciences” are connected in some way or other with divination, prognostication, cheirosophy, cheiromancy, numerology, thought-reading, and such occult pursuits.

تام — — *tāh*, penta-plied. A rope of five strands.

تریاق — — *tiryāq*, five antidotes. A kind of syrup or treacle. A medicinal antidote constituting five ingredients *Janṭiyāna Rūmī*—gentian, *Habbu'l Ghār*—laurel-berried bay, *Rāwand*—rhubarb, *Murr*—myrrh, and *Shahd*—honey. With the omission of the last, the remaining four constitute the wellknown *Tiryāq-i Arba'a*.

تن پاک — — *tan-i pāk*, five holy beings (or persons): Muḥammad the prophet, Fāṭima, Muḥammad's daughter by Khadija, 'Alī, the cousin and son-in-law of Muḥammad, and the husband of Fāṭima, Ḥasan, and Husayn, the sons of 'Alī—all considered together.

توسن سلامت — — *tausan-i-salāmat*, five immune steeds. The five internal senses: *hiss-i mushtarak*—common feeling; *khayāl*—thought; *mutakhayyila*—intellection; *wahm*—fancy; and *ḥāfiẓa*—memory, also known as *dhākira*—recollection.

چوبه — — *chūba*, of five sticks. A tent, supported by five posts.

روزه — — *rūza* (also *rūz*), (of) five days. The span of human life, so called because of the seven days in the week, one day a man is born and another day he dies, and lives only for five days. Very short time. *Īfīz* says:—

دور مجنون گزشت و نوبت ماست هر کسی پنج روزه نوبت اوست

پنج

ارکان حج — — *arkān-i Hajj*, five pillars of the Pilgrimage. According to the *Shāfi'i* school of the *Sunni* Muslims, it signifies (a) احرام بستن (*Ihrām Bastan*)—putting on of the habit in which the pilgrims enter Mecca to celebrate the festival of the tenth day of the penult month of the Muslims ; (b) سعی (*Sa'y*) running between the two hills near *Ṣafā* and *Marwat*, situated near Mecca ; (c) وقوف عرفات (*wuqūf-i 'Arafāt*)—standing on the عرفات, a mountain near Mecca ; (d) مزدلفه (*muzdalifa*)—a place near Mecca between mounts 'Arafāt and *Minā* ; and (e) طواف کعبه (*tawāf-i Ka'ba*)—going round the *Ka'ba*. *Khāqānī* says :—

عیدایشان کعبه وز ترتیب پنج ارکان حج دکن پنجم هفت طوف چار ارکان دیده اند

انگشت — — *angusht*, five fingers. (1) A place near *Marāgha* in *Tabriz*. (2) A fork with five prongs. (3) Cinquefoil : a herb also called دلاشوب (*dila-shūb*), found on the banks of rivers. It is sometimes written without the *hamza* as پنجنگشت whence comes the Arabicised form فنجنکشت. *Yūsufī Ṭabīb* says (*Jah.*) :—

کند چوں دود پنجنکشت را زن به زیرخود کند کم شهوش را

(4) The herb alkali and the ashes which are made from it, with which people wash clothes.

آیت — — *āyat*, five verses (of the *Qur'ān*). The five chapters of the *Qur'ān*, read during the mourning for a Muslim, usually on the morning of the third day after a person's death, and considered to be of special service to the dead in his life hereafter.

بیچاره — — *bīchāra*, five helpless ones. The five wanderers, viz., زهره *Venus*, عطارد *Mercury*, known to the Iranians as ناهید (*Nāhīd*) زائوس (*Zāwūsh*), کیوان (*Kaywān*), بهرام (*Bahrām*), and تیر (*Tīr*) respectively.

پا — — *pā*, five feet. (1) An animal, the crab, which can live in water as well as on earth. *Sanā'i* says (*Jah.*) :—

هر که دزدی کند ازین گفتار پنج پایه است و دست کج رفتار

In Arabic it is called سرطان (*Sarṭān*) cancer ; hence also : (2) the sign of the zodiac known as سرطان (Cancer). *Daqā'iq-i Fīrūz Shāhī*, a book on

چار

بر چار میخ زدن *bar chār mīkh zadan*, to strike on 'four nails. Same as کردن میخ (2) and (3).

میخ شدن *-mīkh shudan*, to become 'four pegs.' (1) To stand bol up-right. (2) Becoming perfectly strong (arrow). (3) A punishment see چار میخ. Nizāmī says (ARaj.) :—

جناح از هوا در زمین برد بیخ پس آهنگ شد در زمین چار میخ

میخ کردن *-mīkh kardan*, to render 'four-nailed.' (1) To stretch ; cord for rope-dancers to dance upon. (2) To crucify. (3) To practise sodomy.

بر چار میخ کشیدن *bar chār mīkh kashīdan*. Same as زدن میخ. Ashra says (AsLugh.) :—

اصل قانون شریعت کاحساب شرع اوست می کشد آهنگ را بر چار میخ چار تار

(4) چار آئین *-mīr*, four *mīrs*. Same as میر.

نظم *-nazm*, four orders or arrangements (1) The four elements (2) The four temperaments.

و هفت *-wa haft*, four and seven. The four elements and the seven planets.

هفته *-hafta*, four weeks. A trifling, silly thing. Nothing. Non existent.

یار گزین *-yār-i guzīn*, four chosen companions of the Prophet.

پنج

پنج *panj*, five. The five senses : hearing, sight, touch, taste, and smell. Khāqānī says :—

نقش يك تنها به روی کعبتین پیدا شده پس شش و پنج و چار و سه دو پنہاں آمده

پنج ارکان *panj arkān*, five pillars, i.e. of Islam : توحید (*Tawhīd*)—Unitarianism صلوٰۃ (*Salāt*)—Prayer, صوم (*Sawm*)—Fasting, حج (*Hajj*)—Pilgrimage, and زکوٰۃ (*Zakāt*)—Almsgiving.

چار

magh̄z, four kernels. A walnut, Bīdil says:—

سختی کشند چرب پرستان روزگار از زخم سنگ چاره نه دارد چهار مغز

malāyak, four angels. The four archangels, viz., میکائیل، جبرئیل، — ملائک

پنج هنگام. عزرائیل and اسرافیل. See

millat, four creeds; those of Muḥammad, Jesus, Moses and David. Thus in Badr Chāch:—

ای که کینه مادحت مفتی چار ملت است وی که کهنه چاکرت حاکم هفت کشور است

سه نوبت *malak*. Same as ملايك above. Also see

manzil, four stages. The four stages through which a mystic has to pass before he attains to perfection. They are the Law (شریعت) the Path (طریقت), the Knowledge (معرفت), and the Truth (حقیقت).

manqūṭa, four dotted-ones. The orbits of the zodiacal signs, so called because of the four points in the four directions.

mauja, four waves. Waves from all the four directions, a whirlpool. Šā'ib says (Bahār):—

آید به چار موج دویای حسن تو لرزد به خود چو کشتی بی لنگر آئینه

and Sirāju'l Muḥaqqiqīn says (ibid.):—

کسی کز شش جهت گیرد کناره فتد در چار موج از حسن پنجاب

mīkh, four nails. (1) A mode of punishment, in which the convict is made to lie down either on his back or on his chest, and then all his four hands and feet are nailed. This torture is said to have been first practised in the days of Pharoah. A cross, a gibbet, a gallows. See بر چار میخ کشیدن. Also see (2) The rope upon which rope-dancers walk or tumble; also the poles supporting it. (3) The wooden frame of saddles, or of pack-saddles. (4) The four elements. *Khāqānī*:—

جان یوسف زاد را کازاد کرد همت است

وارهان زین چار میخ و هفت زندان و ارهان

mīkh-i hayāt, four pegs of life. The four elements because the life of every man hangs upon these.

چار

(3) A turban worn by the *darwīshes*. Cf. چار ترك.

چار گوشى - - *gūshī*, four-handled. A four-handled ewer, a four-sided flask or goblet. *Mashhadī* says (Rsh.) :—

چار گوشى و چار گوشه باغ گر به دست آیدت فرو مگذار

چار گون - - *gūn*, four-coloured. A mace, a saddle-tree.

چار گوهر - - *gawhar*, four essences. The four elements. *Khāqānī* :—

خسرو کشور پنجم که ز عدلش به سه وقت چار گوهر همه در يك مقر آمیخته اند

چار لنگر - - *langar*, four anchors. (1) The legs and feet of quadrupeds.
(2) A big boat having four anchors. *Tughrā* says (Bahār) :—

چو طوفانی دیده تر شدم ز مژگان خود چار لنگر شدم

Zuhūrī commends the elephant thus (Bahār) :—

نگه تا شنا کرد در بحر دید چنین کشتی چار لنگر نه دید

چار مادر - - *mādar*, four mothers. (1) The four elements. *Badr Chāch* :—

شش جهت و سه بعد را چون تو نه زاد يك خلف

تا که به زیر نه پدر جنبش چار مادر است

Also see (2) Four stars in the Bear.

چار شش ستاره - - *māh wa chār shash sitāra*, four moons and twenty-four stars. The four horse-shoes with their twenty-four nails, six in each. *ARaj.* :—

پر ماه و پر ستاره شود روی هر زمین زان چار شش ستاره که در چار ماه اوست

چار مذهب - - *madhhab*, four creeds. The four schools of the Sunnī sect in Islam, viz., Hanafī, Shāfi'ī, Mālikī, and Hanbalī. The Shī'a Muslims, however, explain it as denoting the four religions of the four prophets Moses, David, Christ, and Muḥammad. *Shifā'ī* says (Bahār) :—

پیر مابونی چو او در چار مذهب کشتی است قاتل آن سگ به فردوس می رود

چار مسکون - - *maskūn*, the four inhabited (quarters). The habitable world in Arabic is called رجب مسکون *rub'-i maskūn*.

چار

(2) Ignorance as opposed to learning, cowardice as opposed to bravery, greed as opposed to piety, and oppression as against justice. (3) The four elements. (4) The four temperaments. *Khāqānī* says:—

چار طوفان نو از چار گهر بکشائید که شما جان ستم کش به گهر باز دهید

(4) چار آئین — *alam*, four standards. Same as چار آئین — *alam*, four standards. Same as elements.

— *ayāl*, four children. The four elements.

— *kān*, four mines. The fiery mine from which sulphur and salammoniac is dug out, and, according to some, a mine of rubies and emeralds; the watery mine which produces pearls and corals; the airy mine which stimulates the growth of valuable herbs; and the earthy mine which gives diamond, gold and silver.

— *kargas*, four vultures—(1) The four elements. (2) The throne of *Shaddād* (شداد), or *Kā'ūs* (کاوس).

— *kūb*, four beats. Same as چار سنگ q. v.

— *gāma*, four-footed. (1) A swift and ambling nag, so called because at this stage of running, all the four feet of the horse are up in the air at the same time. (2) Tumultuous mirth. (3) (With a ك) enjoyment. *Khāqānī* says:—

ساقیا اسپ چار گامه بران تارکاب سه گامه بستانیم

— *gāh*, four times (seasons). (1) A note in music. (2) The elemental body, as composed of four elements.

— *gul*, four flowers. (1) The impression of the foot of a dog. (2) The scar of a brand of an animal's body. *Tuḡhrā* praises the *Burāq* (*Bahār*):—

بود نزد فارس خط چار گل

— *gulkhan*, four furnaces (stoves). (1) The four quarters of the world. (2) The four elements.

— *gūsha*, four corners. (2) A bier, a small table. *Nizāmī* says (*Rsh.*):—

دو گوشه نشست و ساخت توشه تاکی رسدش چهار گوشه

چار

(4) The cutting of the beard, the eyebrows, and the lashes in the fashion of the *darwīshes*. Zulālī says (MusSh.):—

مه تازه کدائی شرق و غرب است در زیر تراش چار ضرب است

(5) Sturdy and strong. Muḥammad 'Alī Māhir says (ibid.):—

ز بس قوت گذشته روز حریفش ز چار آئینه تیر چار ضربش

(2) چار ضرب — — *ḍarb-i abdāl*, four strokes of Abdāl. Same as Ibrāhīm Adham (ibid.):—

در چار ضرب ابدال ابرو تراشد ازرو تا هیچ کس نگوید بالای چشمت ابرو

(4) q. v. To forsake the world and its ways. Qāsim Mashhadī says (Bahār):—

مرا ز صحبت اضداد عشق یار برید چهار ضرب کسی زد کزین چهار برید

ṭāq, four vaults. (1) A principal room on the top of a house open in the front and supported by four pillars. (2) A quadrangular tent used specially as a kitchen, in Irāq called *Shirwānī*. 'Abdu'l Razzāq Fayyāḍ says (ibid.):—

چو قطع گردد میخ و طناب و هر دو رنگ چهار طاق عناصر شود شکسته ستون

(3) The four elements.

ṭāq-i arkānī, four vaults of the elements. The world, Munīr says (Bahār):—

به شمع روشن خورشیدی زند پنجه چراغ بخت تو در چار طاق ارکانی

ṭāqī, of four vaults. A cap with four sashes.

Qāsim Mashhadī says (ibid.):—

بیرون رود ز زیر فلک مشیت خاک را گو چار طاقی به سر خاک مامپوش

ṭab', four tempers. Heat, cold, dryness and moisture. Khāqānī says:—

ز عدل شاه که زد پنج نوبه در آفاق چهار طبع مخالف شدند جفت و طاق

ṭūfān, four deluges: (1) of water on the nation of Noah; (2) of storm and tempest on the people of Hūd; (3) of fire on the tribe of Lot; and (4) of dust on the people of Ṣāliḥ. Khāqānī says:—

نه مرد این دبستانست هرگز حبشی و رومی به هر دم چار طوفانست در بنیاد ارکانش

چار

رئیس -- *ra'īs*, four lords. The four elements.

زانو -- *zānū*, four knees. A mode of sitting like tailors at work.

زانو زدن -- *zānū zadan*, to sit on the four thighs. To sit flat, to squat. (Bahār):—

چار زانو چون توان در مجلس سلطان زدن تا به خدمت چست باشی بر سربك پا نشین

زبان -- *zubān*, four tongues. (1) An incessant talker. (2) One who does not stick to his word, a quibbler. (3) A prevaricator. (4) The four elements. See دو حور لقا.

زن -- *zan*, four women. The four elements. See نه شوهر.

سنگ -- *sang*, four stones. A mode of worship observed by the Pārsīs.

سو -- *sū*, four sides. (1) A square, a market-place. (2) A cross-road. Nizāmī has (Bahār):—

درین چار سو چون نهم دست گاه که ایمن نه باشم ز دزدان داه

Also see پنج نوش (3) Expectation.

سواره -- *sawāra*, four horsemen. A place where four ways meet.

شاخ -- *shākh*, four branches. (1) A pronged implement for winning grain. (2) A kind of punishment.

شانه -- *shāna*, four shoulders. (1) A dwarf. (2) Fat, tough, hardy, lusty. Ashraf says (ChirH.):—

کمان ابروش کوتاه خانه قد شمشاد پیش چار شانه

and Muḥammad Qulī Salīm (Bahār):—

ز ضرب گرز کین از هر کرانه شده بالا بلند از چار شانه

شدن گوش -- *shudan-i gūsh*, becoming four of the ear. To hear attentively. Badr Chāch says:—

به دو دیده نتوانند زخ عیسی دید چار گشته همه را گوش سوی نغمه خر

ضرب -- *darb*, four strokes, four forms. (1) Sensible, intelligent, (applied to slaves). (2) A practice of the Šūfīs. (3) A note of music.

چار

is sometimes used in relation to India, because the length and breadth of this country is more than those of most of the other countries of the world, or, because India is situated in the fourth clime.

در چار - - *dar chār*, four into four. On all sides, in all quarters.

در چار گفتن - - *dar chār guftan*, to speak four into four. To talk nonsense.

دری - - *darī*, of four doors. The world—the four dimensions.

دریچه - - *darīcha*, four windows—(1) of the body : the eye, the ear, the nose, and the mouth. (2) A person who does not stick to one statement—as if he manages to make free out of any of the four (supposed) windows, and thus avoids fulfilling his promise or pledge.

دول - - *dawāl*, four straps. An oxgoad. It is a stick, about six inches long, at one end of which a small iron bar is attached, and also a chain with a few rings and four straps. By shaking it a noise is produced which incites the animal to go faster. Raḍī Nīshāpūrī says (Rsh.) :—

آن خداوند که همواره هایون صیثش هفت اقلیم همی برد پی چار دوال

دیوار - - *dīwār*, four walls. (1) The four quarters of the world. (2) The four elements. Nizāmī laments (ARaj.) :—

که در چار بالش نه دیدم درنگ نشستم درین چار دیوار تنگ

دیوار جهان - - *dīwār-i jahān*, four walls of the world. The four elements. See بام.

دیوار خانه روزن شدن - - *dīwār-i khāna rūzan shudan*, becoming hole of the four walls of a house. Falling down of a house. Khāqānī says (ARaj.) :

چار دیوار خانه روزن شد بام بنشست و آستان برخاست

دیوار ظلماتی - - *dīwār-i zulmātī*, four dark walls. (1) The world. (2) The body of man.

دیوار نفس - - *dīwār-i nafs*, four walls of the soul. (1) The body. (2) The heart. (3) The world.

دکن - - *rukn*, four pillars. (1) The minarets of Syria, Yaman, Irāq, and the Black Stone, which all together make the Ka'ba. (2) The four elements.

چار

چمن - - *chaman*, four gardens. The world.

چوب - - *chūb* (also چوبه *chūba*), four sticks. (1) A window blind. (2) The four beams of a door. Nāṣir *Khusraw* (*Bahār*):—

بیش ازین چون چار چوب جسم چون مهرم بسوخت
سقف نو گردون ز آه عاشقان پردود بود

and Qudsī says (*MusSh.*):—

به دریا کشید چار موجم ازان که چون چار چوبم بود جا به در
چوب فطرت - - *chūb-i fiṭrat*, four sticks of nature. The four elements.
حاشیا - - *hāshīya*, four borders. Having four edges embroidered.
حال - - *hammāl* four bearers. The four elements.

خانه - - *khāna*, four houses. (1) The ventricle of a sheep; also a pudding of it stuffed with meat, rice, butter, herbs, and spices. (2) Thin cakes dressed with soup; a species of macaroni. (3) A large cauldron divided into four compartments; checker-work. (4) A kind of cloth. (5) Any one who assumes more than his condition entitles him to.

خم - - *kham*, four bends. (1) A move in wrestling. (2) A kind of bow, a bow completely drawn. Ṭughrā says (*ChirH.*):—

به يك خمی ز کمان دو ابروت مردم کرشمه ات اگرش چار خم کند چه علاج

I'jāz Iṣfahānī, describing a scrubber in a public bath (حمام) says (*Bahār*):—

نهد دست و پا چون به پشت و شکم کند نام این شیوه را چار خم

When a bow is drawn from ear to ear they say چار خم شد *chār kham shud*. Ṭughrā says (*MusSh*):—

سرکش به يك دو ضرب نه گیرد فروتنی تا زور ما ندید کمان چار خم نه شد

خوان - - *khwān*, four dining-tables. Same as چار جوی (1) and (2). *Khāqānī* says:—

هست هرچه چار خوان هشت خلد من سه جان بر چار خوان خواهم نشانند

دانگ - - *dāng*, four quarters. (1) The four quarters of the globe. (2) Any thing which is double of another of its own kind. The epithet

چار

جوى فطرت - - *jūy fiṭrat*, four streams of nature. (1) Four constitutional habits of man. See چار جوى (5). (2) The four elements.

جهت - - *jihat*, four sides. (1) The four dimensions: East, West, North, and South. (2) The whole of a thing.

چادر - - *chādar*, four sheets. (1) A cloth surrounding a woman's grave. (2) A kind of horse-cloth.

چار زدن - - *chār zadan*, to strike four by four. To speak slander. *Tughrā* says (ChirH.):—

چون نه گردد سبزه تر کزى حیائی می زند در جواب يك دو حرف او سه برگه چارچار
چارگفتن - - *chār guftan*, to speak four by four. To talk nonsense.

چار گوی - - *chār gūy*, sayer of four by four. A babbler, nonsense-talker. *Qubūl* says (ARaj.):—

ارباب سخن گرچه که پیرم دانند از طبع جوان من سخن می رانند
خواهم که کم فکر رباعی چندی گو شاعر چار چار گویم خوانند

چشم - - *chashm*, four-eyed. (1) A dog or a sheep, having a black spot over each eye. *Qudsī* says (Bahār):—

سگ نفس را رفته از کار چشم تو از عینکش کرده چار چشم

and *Shāṭranjī Samarqandī* (ibid.):—

بمثل آن که او بود احمق مردمان فیلسوف دانندش
هم چو آن سگ بود که باشد کور مردمان چار چشم خوانندش

(2) One who wears spectacles. (3) A meeting, an interview. (4) Full of desire, anxious. *Tughrā* says (ChirH.):—

من چار چشم زان دو رخ چاری دگر می داشتم

می داشت چون شطرنج اگر آن شاه خوبان چار رخ

Āzurī says (ibid.):—

تا که از ناز پس پشت خود انداخته چار چشم است پی دیدن روی تو سپهر

chashm shudan, to become four-eyed. (1) To see or look for earnestly. (2) To meet, to fall in with, to face each other.

چار

(2) To repeat the burial service.

تکبیر کردن - *takbīr kardan*. Same as چار تکبیر زدن q.v. Anwarī says:—

دغبتش دغم کان و دریا را چار تکبیر کرده و سه طلاق

تکبیر گفتن - *takbīr guftan*. Same as 'چار تکبیر کردن (زدن)' see supra.

تگ - *tag*, four swift-of-post. Canter, easy gallop.

تن - *tan*, four persons. The first four Caliphs of the Prophet Muḥammad. See چار آئین . *Khāqānī* says:—

کنون چون ناصرالدین کیست کز هر ثنایت را

ز بعد چار تن در چار بالش های او آمد

جامه - *jāma*, four garments. (1) A saddle without a tree. *Ashraf* says (ChirH.):—

سواری کی توان بر اسب عمری که باشد از عناصر چار جامه

and 'Abdul *Ghānī* has (Bahār):—

منشین ز سعی هم چو نفس در ره طلب تا چار جامه مرکب تن از عناصر است

(2) A garment made of velvet and the like, put as a decoration upon horses in old age.

جل - *jull*, four horse-cloths. A horse bearing the چار جامه q. v. Also used absolutely in the sense of چار جامه.

جوهر - *jawhar*, four pearls. (1) The four elements. (2) Name of four stars in the Bear.

جوی - *jūy*, four streams. (1) The four elements. (2) The four rivers in Paradise: (1) of milk, (2) of honey, (3) of wine and (4) of water. *Madāru'l Afāḍil* thinks that the fourth stream is one flowing with camphor, and not water. *Khāqānī* says:—

منم سر آمد دوران که طبع من داند چهار جوی جنان از پی جهان کنند

(2) The four rivers: Jayhūn (Bactrus), Jaxaries, Euphrates, and Tigris. (4) A province in *Khurāsān*. (5) Four constitutional habits of man: sanguine, choleric, phlegmatic, and melancholy.

(2) چار جوی - *jūy bihiṣhtī*, four streams of Paradise. See جوی بهشتی

چار

پایک - - *pāyak*, four little feet. (1) A disease. (2) An animal, known in Arabic as *qamqām* (قمقام), small ticks, sheep-lice.

چارپا - - *pāya*, see چارپا .

چوبه - - *pakh*, four sides. A tent, in India called چوبه (*bīchūba*).

پهلو - - *pahlū*, four sides. (1) A kind of fine fig. (2) Fat, gross, corpulent. Much, abundant, such as خواب چار پهلو *khwāb-i chār pahlū*, a long sleep.

پهلو شدن - - *pahlū shudan*, to become 'four sides.' (1) To eat too much, to guzzle, gormandise. *Shams Fakhri* says (*Bahār*):—

به خوان نعمت تو از چهار پهلو شد ز بسکه خورد مربی و قلیه و کولایج

Ibn Yamīn (*Bahār*):—

آزرا کز بدو فطرت جوع کلبی همدم است چار پهلو شد شکم از سفره یغای تو

چار پهلو as applied to شکم signifies a full stomach; applied to خواب it is deep sleep when the sleeper is totally unaware of himself and surroundings. (2) To lie supine.

چار پهلو شدن - - *pahlū kardan*, to make four sides. Transitive of شدن q. v. *Ṣā'ib* says:—

زود در گل می نشیند کشتی سنگین رکاب چار پهلو می کنی تن را ز آب و نان چرا

تار - - *tā*, (also *tār*, or تاره *tāra*), four strings. (1) A four-stringed lute. *Salmān* says (*Rsh.*):—

طبع گیتی راست شد در عهد تو ز انسان که باز نشنود صورت مخالف هیچ زین چار تا

(2) A drum. (3) The four elements. (4) The world.

تارک - - *tark*, four sashes. A quadrangular turban.

تکبیر زدن - - *takbīr zadan*, to repeat four *takbīrs*. (1) To desert or abandon the world or anything as if dead: a mode of expression borrowed from the four *takbīrs*, or praising of the name of God, which are repeated by way of burial service over the dead. *Hāfiz* says:—

من هان دم که وضو ساختم از چشمه عشق چار تکبیر زدم یک سره بر هرچه که هست

and *Ṣā'ib* (*Bahār*):—

هر دم از ماتم برگی نتوان آه کشید چار تکبیر برین نخل خزان دیده زدم

چار

باف - - *bāf*, woven four times. A kind of rich silk.

بانگ - - *bāng*, four clamours. Sensible, intelligent, quick, alert.

برگ - - *barg*, four leaves. A flower.

بسیط - - *basit*, four expanses. The four elements. See چاراجساد.

Khāqānī says :—

امر تو نطفه افکند بهر سه روح تا کند هفت محیط دایگی چار بسیط مادری

بند - - *band*, four chains. The world. *Nizāmī* (ARaj.) :—

برون جست از گنبد چار بند فرس راند بر هفت چرخ بلند

بندی - - *bandī*, four-fettered. A wallet, the world.

دازیانه *bīkh*, four roots. (1) The roots of four plants, namely, *Rāziyāna* (Pimpinella anisum, fennel ; کاسنی *Kāsnī*), Cichorium endivia, endive ; کبر *Kabar*), Capparis, capers, کرفس *Karafs*), probably the same thing as *Ajūd* (Ajmūd), Apium involucre, parsley. All these roots are used as medicine and practically have medicinal qualities very closely resembling each other. (2) The four elements.

bīkh-i hayāt. Same as چار بیخ (2) q. v. *Khāqānī* :—

دو شاخ گیسوی او چون چهار بیخ حیات به هر کجا که اثر کرد اخرج المرعا

بیستی - - *bīstī*, four twenties. A rank.

پا - - *pā*, (also پایه *pāya*), four feet. (1) A quadruped, or a four legged animal. (2) A musical instrument : a stick, which the dancers strike against something and at the note of which they dance, castanets.

پاره - - *pāra*, four pieces. (1) A kind of dance ; a pair of castanets. The author of *Waṣṣāf* has (ARaj.) :—

زاغ به شاخسار بر زنگی چار پاره زن

(2) The patch of a shoe, the patched quarters of a shoe.

پای بند - - *pāy band*, four fetters. The four elements, that together make the constitution of man. *Sanā'ī* says (ARaj.) :—

با چنین چار پای بندی بود سوی هفت آسان شدن دشوار

چار

ازدها - - *aḏdahā*, four dragons. The four elements. *Zahīr* of *Fāryāb* has :—

این آدمی که زنده ارکانش می‌نهند پیوسته در کشاکش این چار ازدهاست

asbāb, four elements. (1) Four powers or faculties: of attraction, retention, elasticity, and repulsion. (2) The four elements. (3) The four causes (علل اربعه), viz., material cause (علت مادی) or the matter of which the thing is made; efficient cause (علت فاعلی),—as the maker, if it is the work of man; formal cause (علت صوری) i.e., that form in which its essence consists; final cause (علت غائی) or purpose for which a thing is made. See چار نفس.

ustād, four masters. (1) The four elements. (2) The four companions of the Prophet. See چار آئین.

aṣl, four origins. The four elements. See چار اجساد. *Khāqānī* says :—

يك دوشد از سه حرفش چار اصل و پنج شعبه شش روز هفت اختر نه قصر هشت منظر

iqrān, four ropes, peers. Same as چار ارکان q. v.

amīn, four trustees. (1) The first four Caliphs of the Prophet *Muḥammad*. See چار آئین. *Khāqānī* says :—

داده قرار هفت زمین را به بادگشت کرده خبر چهار امین را ز ماجرا

(2) The four doctors of the *Sunnī* law in Islam, viz., *Abū Ḥanīfa*, *Shāfi'ī*, *Mālik*, and *Ḥanbal*. (3) The four elements.

bād, four winds blowing from the four quarters: صبا (*Ṣabā*), دبور (*Dubūr*), شال (*Shimāl*), and جنوب (*Janūb*), that blowing from the east, the west, the north and the south respectively.

bāgh, four gardens. (1) A temple. (2) A celebrated royal garden in the environs of *Isfahān*. (3) A garden in the suburb of *Delhi*, built by *Jumlatu'l Mulk*, *I'timādu'd Dawla*. *Ṣā'ib* says :—

صبا آسایه گرد سر بگردم چار باغش را به هر شاخی که بنشیند دل من آشیان سازم

(*Bahār*, however, reads نسیم for صبا and شاخ for باغ. It may be a case of mere misreading or a misprinting in the second case).

چار

چار *chār*, four. The four elements. *Khāqānī* :—

دغا دوسه و چار پینې نه دريك من و نفس يك كز دغامي گريزد

Also see پنج .

چار آئين *chār ā'in*, four canons. (1) A quadrangular tent. (2) The four Caliphs, successors, companions of the Prophet Muḥammad, viz., Abū Bakr, 'Umar, 'Uthmān, and 'Alī. (3) The four principal sects of the Sunnī Muslims, viz., the Ḥanafī (حنفی), the Shāfi'ī (شافعی), Mālikī (مالکی), and the Ḥanbalī (حنبل).

آئنه — — *ā'ina*, four mirrors. A kind of armour, made of four iron-plates, which the warrior puts on round his chest and back.

Also see هفت جوش .

ابرو — — *abrū*, four brows. (1) A kind of *darwīsh* who shaves his eyebrows and whiskers. (2) A young mistress. Šā'ib (Bahār) :—

بلاست عاشقی نوخطان چار ابرو ز چار موجۀ دریا نجات ممکن نیست

اجساد — — *ajsād*, four bodies. The four elements : fire, air, water, and earth. *Khāqānī* says :—

این چهار اجساد کان کائنات بر مراد کن فکان خواهم فشاند

آخر — — *ākḥur*, four reservoirs. (1) The four elements. (2) Name of four stars in the Great Bear.

آخر سنگین — — *ākḥur-i sangīn*, (also *ākḥwur*), four heavy reservoirs. (1) The four elements. *Khāqānī* says :—

در بند چار آخر سنگین چه مانده در زیر هفت آئنه خود بین چه مانده

(2) The quarters of the world.

ارکان — — *arkān*, four pillars. (1) The four elements. *Khāqānī* says :—

هشت خلد و هفت چرخ و شش جهات و پنج حس

چار ارکان و سه ارواح و دو کون از يك خدا

Also see دوسرای (2) The four points of the Compass. (3) A quadrangular tent, in Iraq called *Shirwānī* (شروانی). (4) The four quarters of the world. (5) The four companions of the Prophet. See چار آئين (2).

سه

گنبدان - - *gunbadān*, three domes. (1) Name of a quarter in the city of Sārī in Mazindran. In each one of the domes one of the sons of Farīdūn, Iraj, Salm, and Tūr has been buried. (2) The fort of Sangawān (سنگوان), in Shīrāz, called Supaydān (سپیدان). It consists of three fortresses, said to be built by Jamshīd; the fortress of Istakhr (Persepolis), Shikasta, and Sangwān. It has on its back a hundred and forty pillars and a palace one hundred and sixty yards long. It was burnt and destroyed by the Greeks at the time of Alexander's invasion. Its reminiscences are now called چهل ستون (Forty Pillars), also تخت جمشید (the throne of Jamshīd).

گوشه - - *gūsha*, triangle. A thistle, a caltrop.

گوهر - - *gawhar*, three pearls. Same as سه روح q. v.

ماه - - *māh*, three months (moons). The three mathematical dimensions, length, breadth and thickness (depth).

مرتبه - - *martaba*, three stages. (1) Childhood, youth and old age. (2) Low class, middle class and upper class people.

ناتج - - *natā'ij*, three offsprings. Same as سه روح q. v. *Khāqānī*

زان سه نتایج که زاد بود عرض آدمیست لیک پس هر سه یافت آدمی این کادبار

نوبت - - *nawbat*, three periods. (1) Childhood, manhood, and old age. (2) Prayer at dawn, sunrise, and noon. (3) The three times a day that music was played before the royal palace (a practice established by Alexander and increased to five by Sultan Sanjar). *Khāqānī* says :—

هفت فلک به خدمتش یک دل و تا ابد زده چار ملک سه نویش در دو سرای ایزدی

نوع - - *naw'*, three species. Minerals, vegetables and animals. See چار نفس.

وقت - - *waqt*, three times of the day, viz., the morning, the evening and the night. Three periods of life : Childhood, youth and old age. See دو سرای.

ولد - - *walad*. Same as سه روح q. v. Badr Chāch says :—

نه پدر از چار مادر عصر در کنار حدوث سه ولد است

سه

قبله — *qibla*, three *qiblas*. The *qiblas* of the Muslims, the Christians, and the Jews. Gh. says that the commentator (?) of *Khāqānī* explains it as signifying the Holy Sanctuary of Baytu'l Maqdas, the Ka'ba at Mecca, and the *Qibla* of the Cherubims (کروبیان).

قرقف — *qarqaf*, three wines. (1) Names of three religious books of the Christians, each book being called a قرقف. *Khāqānī* :—

سه اقنوم و سه قرقف را به برهان بگویم مختصر شرح مصفا

(2) Three kinds of wine, (a) شراب طهور *Sharāb-i Tahūr*, a purifying draught of the fountain of Paradise, (b) شراب زنجبیل *Sharāb-i Zanjabīl*, wine of ginger, especially one which the Muslims believe to be in Heaven; and (c) شراب سلسبیل *Sharāb-i Salsabīl*, that drawn from the *Salsabīl* fountain in Paradise, a sort of honey. All these three are based on the Muslim belief derived from the Qur'ān, LXXVI, 21, 17, and 18 respectively, though all the three seem scarcely any thing like wine, in fact nothing more than clear, sparkling water.

کوهک — *kūhak*, three hillocks. A triangular thorny plant, a twig. Caltrop, a dried three-pointed thorn, sometimes made of iron. It is of two kinds, big and small, cast in the way of the enemy and in the vicinity of the forts as a means of deterrent torture for the enemy. The iron implement draws its name from the (form of the) actual خارخسک *khār-i khasak*, which is scientifically known as *Trubulus Lanuginosus*, or *Ruellia Longifolia*, a triangular prickly herb. (2) A small rod.

گانه — *gāna*, the three-folded one. (1) Three cups of wine drunk in the morning. *Nizārī* says (*Bahār*) :—

غلام همت آنم که چون نزاری مست پس دوگانه واجب سه گانه برگیرد

Also see چار گامه (2) A cup for drinking (wine, etc.).

گاه — *gāh*, three times. The third note in music, which is one of the tunes of the *Hijaz*.

گل — *gul*, three flowers. A mulberry. Its fruit when ripe becomes red, and it is a constipative. The fruit is, in Persian, called توت سه گل *Tūt-i sih gul*, and sometimes توت حبشی *Tūt-i Habashī*, and توت وحشی *Tūt-i Wahshī*. In Arabic it is called توت العلیق *Tūtu'l 'Ulayq*.

سه

Hira. The Arabs knew it as Sadīr (سدير), and their poets, both of the pre-Islamic and Islamic periods mention it proverbially as a castle (قصر) of very great magnificance and typically Persian.

رنگ - - *rang*, tri-coloured. A kind of silk.

روح - - *rūh*, three souls. Minerals, vegetables and animals. See چار بسیط

رود - - *rūd*, three strings (of a musical instrument). (1) A three-stringed guitar. Sometimes the three instruments: (2) Harp, rebeck, and lute. (3) A star.

شاخ - - *shākh*, three branches. Minerals, vegetables, and animals.

طفل - - *ṭifl*, three boys. Same as سه روح. Badr Chāch says:—

ز پشت نه پدر و چار مادر و سه طفل نه زاد چون تو جوان در کنار عالم پیر

ظلمات - - *ẓulmāt* (also *ẓulmat* ظلمت), three darknesses: (1) of father's loin, the mother's stomach, and the womb. (2) The three darknesses which Patriarch Jonah had to face, namely, darkness of the night, darkness of the river, and the darkness inside the belly of the Fish. In the Jewish tradition Jonah is an important personality. The Book of Jonah is attributed to him. He preached at Ninevah. The Qur'ān regards him as an apostle (XXXVII, 139—147), while the Biblical and later Muslim traditions tell of his having been once devoured by a huge fish, which only released him after a week or so. There was certainly darkness inside the belly of the fish.

علم - - *'ilm*, three sciences. The sciences of Theology, Mathematics, and Natural Philosophy. *Khāqānī* says:—

نمازی کز سه علم آرد فلاطون پیره زن بینی

که یکدم چار رکعت کرد حاصل شد دو چندانش

غرفة - - *ghurfa*, three chambers (also *ghurfa-i dimāgh* —غرفة دماغ, or مغز *maghẓ*, three chambers of brain), i.e., of reflexion, imagination, and memory. See دو حجره خواب

فرزند - - *farzand*, three children. Same as سه روح .

فرزند اخشیجان - - *farzand-i akhshijān*, three sons of the elements. Same as سه روح .

سه

(3) The third game at نرد, played with three dice.

جاده - *jāda*, three roads. (1) Length, breadth and thickness. (2) Truth, the Law and religious rites.

جان - *jān*, three souls. According to the philosophers there are in the body of man three different kinds of souls:—

(a) روح حیوانی the animal soul, (b) روح طبیعی the natural soul, (c) روح نفسانی the mental or psychical soul. It is believed that (a) lies in the heart; (b) in the liver, and (c) in the brain. *Khāqānī* has:—

هست هر سه چار خوان هشت خلد من سه جان بر چار خوان خواهم فشانم

سه ختنی - *khutanī*, three *khutanīs*. The fingers. *Badr Chāch*:—

سه ختنی شب روند آئینها در قفا سیم طلب در میان زنگی ز دین قبا

سه ختنی مه لقا - *khutanī-i māh liqā*, three moon-faced *khutanīs*. (Finger) nails. *Badr Chāch* says:—

در بر بحر کف تو زنگی زرد جامه را سه ختنی مه لقا جانب روم رهبر است

خواهران - *khwāharān*, three sisters. Three stars in the Great Bear *Badr Chāch*:—

دوش چو شاهد حبش آئنه در دهان گرفت مطربه پنج شویه را مهر سه خواهران گرفت

خوان - *khwān*, trinitarian. A Christian (believing in the Trinity). *Khāqānī* says:—

به يك لفظ سه خوان را از چه شك به صحرای یقین آرم هانا

دامنی - *dāmanī*, the three-skirted one. A sort of cloak, with long loopholes (چاك), two in front and one behind, worn specially by dancers.

دختر - *dukhtar*, three daughters. Same as سه خواهر q. v.

درک - *darak*, three napkins. Lines drawn upon the sand for playing at games of hazard.

دوری - *dūrī*, three distances. Same as سه بعد q. v.

دیر - *dayr*, three cupola. An oratory of three domes built for Bahrām Gūr by Nu'mān, son of Munzir, king of the Arabian state of

سه

سه (*bu'd-i 'ālam*, three dimensions of the world). Length, breadth and thickness (depth). Badr Chāch says :—

شش جهت و سه بعد را چون تو نه زاد يك خلف
تا كه به زیر نه پدر جنبش چار مادر است

بندی - *bandī*, tri-bound. (1) A soldier employed in collecting revenue. (2) An establishment of peons etc. سه بندی has been divided into two kinds :—

(1) مدام سه بندی *mudām sih bandī*, permanent office. A fixed establishment.

(2) هنگامه سه بندی *hangāma sih bandī*, office for the time being. A temporary establishment.

پایه - *pāya* (also پای *pā'i*), a tripod. A high three-legged stool, used in mosques when lighting the lamps. Kamāl Ismā'il has (Bahār) :—

هر کو خلاف رای تو نه پایه بر شده است امروز بر سه پایه دود بهر اعتذار
پایه هوایی - *pāya-i hawā'ī*, the airy tripod. The constellation called the Eagle (نسر).

پر - *par* (also پرک *parak*, or پره *para*), three-feathered. Lines which gamblers draw on the ground for playing ; also in vogue in India. Lines drawn upon the sand for playing at dice.

پسر - *pisar*, three sons. Same as سه فرزند q.v. Also see شوهر

تار - *tār*, (also تا *tā*, or تاره *tāra*), three stringed. (1) A tambourine (guitar) of three wires. Mawlawī-i Ma'nawī says (Jah.) :—

این دل هم چو چنگ را مست خراب دیک را زخمه به کف گرفته ام هم چو ستارش می زخم
(2) Three cups of wine, drunk in the morning, to clear the stomach. Nizārī says (Rsh.) :—

محبانه دعائی کرد خواهم حکیمانه سه تایی¹ خورد خواهم

1. Bahār reads the couplet thus

محبانه دواي کرد خواهم حکیمانه سه تا سه خورد خواهم

NUMERICAL COMPOUNDS IN PERSIAN

سه

سه *sih*, three. Same as سه روح q. v. Also see پنج infra.

سه اسب *sihaspa*, of three horses. One who makes haste in his works ; swift, expeditious ; so called because when one wants to go to a place rapidly, he takes three horses with him so that when one is tired, the other may be used and then the third. Kamāl Ismā'il says (ARaj.) :—

به گوش جود تو ناگه حدیث آن نرسید سه اسب خامه تو تاختن بر آن آورد

سه اسب پوئیدن *asba pū'idan*, to run on three horses. To go hurriedly.

(See سه اسب). Āmulī says (Bahār) :—

در فراقت سه اسب می پویم به چراغ دلت همی جویم

سه اسب *asba tākhtan*. Same as سه اسب پوئیدن. Also see سه اسب تاختن.

سه انگشت *angusht*, three fingers. A three-pronged fork for turning corn.

سه ایوان دماغ *aywān-i dimāgh*, three chambers of the brain. The seats of reflection, imagination and memory.

سه برگ *barga*, three-petalled. A flower : trefoil. See چار چار زدن.

سه به سه نشستن *bi sih nishastan*, to sit three by three. To sit close (?) Kamāl Ismā'il says (ibid.) :—

خیز جانا و بیاتا سه به سه بنشینیم که نباشند عریفان ز بلای خالی

دو

In another place he uses the epithet to imply the two locks of hair :—

در زلف بتان کم شو آشفته که می دادند سه زیر دو هندوی از طرف مه آویزان

— *hindū-i chashm*, two robbers of the eyes. The pupils of the eyes.

— *yāqūt*, two rubies. Same as دو لعل q. v.

یک — *yak*, two (or) one. The last breath. *Khāqānī* (Rsh.) :—

من که بدحال و سخت سست دلم جان و دل بر دو یک نه بر خطر است

and (Bahār) :—

کم شد دل خاقانی و جان بر دو یک است و ز غدر فلک هلال را هم بشکست

(3) The lowest point in the game of dice.

— *Yūsuf-i Khwāb*, two Josephs of slumber. The pupils of the eyes.

AMINUDDIN KHAN.

To be continued

دو

mīkh, two nails. North Pole and South Pole. In ordinary parlance *میخ* implies a tent-pin or pole; whence the two Poles are known as *دو میخ*.

mīna-i tarab, two bottles of bliss. A cup of wine.

nān-i rangīn, two coloured breads. Same as *نان رنگین* q.v.

nān-i falak, two loaves of the heaven. The sun and the moon. *Khāqānī* says:—

این دو نان فلک از خوانچه دو نان بینند تا نه بینم که دهان از پی خور بکشائید

nān-i garm wa sard. Same as *نان گرم و سرد* q.v.

nān-i mulawwan. Same as *نان رنگین* q.v.

nīm, two halves. The two feet of the compass.

wīr, two intellects. (1) A writer, a schoolmaster (2) A teacher of language (having the double sense of intellect).

hārūt-i kāfir, two infidel *Haruts*. (1) The fascinating eyes (or looks) of a mistress. (2) The two locks of hair of a beloved.

hafta, (دو هفته ماه) *dū hafta māh*, the moon of two weeks), of two weeks. The face of a mistress. So called because the face of the beloved is generally compared to a full-moon (of fourteen days, two weeks). Amīr *Khusraw* in his *Mathnawī* "*Dawal Rānī Khidr Khān*" says:—

دول رانی به قدر هشت ساله دو هفته ماه را بسته کلاله

māh-i dū hafta. Same as *دو هفته ماه* above. Amīr *Khusraw* :-

پس از يك هفته آن ماه دو هفته به خدمت آمدی از تاب رفته

Also see *يك هفته*.

hindū, two robbers. Same as *دو طفل هندو* q. v. Badr Chāch:—

زهی ترک کمان ابرو که چشمست راست پیوسته ستاها گرد بر گردد دو هندو طفل بازی گر

دو

ماهی - - *māhī*, گوشت دو ماهی *gūsh-t-i dū māhī*, the flesh of two fish. The flesh of the heavenly sign of the zodiac, Aries, which is likened to a fish, and the flesh of the so-called mythological fish which is supposed to carry the 'cow' on its back (see دوگاو), and on one horn of the 'cow' rests the world.

مرجان - - *marjān*, two corals. The lips of a mistress. *Khāqānī* says:—

ای نایب عیسی از دو مرجان وی کرده ز آتش آب حیوان

مردہ - - *marda*, A sturdy and strong man.

مرغ - - *murgh*, two birds. (1) Spirit and rationality. (2) Form and matter. See چار نفس

میررخ ذنب فعل - - *mirriḵh-i dhanab fi'l*, two tail-actioned Marses. Two rings of a chain, fetter—the two rings of a fetter put on the legs of cattle or run-aways. As the rings are in a pair and each foot is fettered by the chain, each ring is likened to the planet Mars. The *Dhanab* is also considered to have evil influence. When, however, the double Mars is characterised as possessing the effect (فعل) of *Dhanab*, its evil influence is enhanced. Hence the terrible and deterrent chains. *Khāqānī* says:—

قطب وادم بر سړيك نقطه دارد چار مړيخ اين دو مړيخ ذنب فعل زحل سپای من

میررخ زحل سیاه - - *mirriḵh-i zuḥal sīmā'*, two Marses possessing Saturnine countenance. Same as دو مړيخ ذنب فعل q.v.

مغز - - *maghḡz* (also مغزه *maghḡza*), two marrows. (1) Almond. (2) A sturdy and strong person. *Wālih Harawī* has (*Bahār*):—

کردم به درخت نعت پیوند از فکر دو مغزه مصرعی چند

and *Nizāmī* (*ibid.*):—

مهی کز خودم پای لغزی دهد چو صبحم دماغی دو مغزی دهد

منزل - - *manzil*, two abodes. (1) This world and the next. (2) The world of existence (وجود), and the world of non-existence (عدم).

مو - - *mū*, two hair. (1) A man half grey-headed. (2) A beard of grey and black hair. *Tāhir Waḥīd* (*ARaj.*):—

پیر زال فلک کینه‌ور از بس بد خوست عمر پیران و جوانان ز شب و روز دو موست

دو

(2) The zodiac sign of Taurus (ثور) and گاو زمین (the energy implanted by the Creator in the heart of the earth, supposed to be a cow, bearing the earth on one horn). A poet has said (ARaj.): — زیر و زبر دو گاو مشتی خرین:

دو گاو q.v. — *gāw-i pīr*, two old bullocks. Same as — گاو پیر

— گاه — *gāh*, two times. (1) A time in music, so called because it is composed of tunes known in Hindustānī as دام کلی *Rām Kalī*. (2) The two worlds, the two lines, “ گاه ” in this compound being used in its double accepted sense of time and space.

— گاهواره — *gāhwāra*, two cradles. The heaven and the earth.

— گوشمال — *gūshmāl*, two chastisements. (1) Troublous times ; days of poverty, oppression or unrest. (2) A serious disaster, calamity.

— گوش — *gūshī*, two corners. (1) A turban with two ends hanging down. (2) An ewer with two handles.

— گوهر — *gawhar*, two pearls. The spirit and the understanding. Nāṣir Khusraw says (ARaj): —

بالای نه رواق مقرنس دو گوهراند از کائنات و هرچه دران هست برتراند

— لب را چار کردن — *lab rā chār kardan*, making four of two lips. To kiss. Amīr Khusraw says (Bahār): —

دو دیده چار کردن باتو نغز است پس آنگاهی دولب را چار کردن

— لعل — *la'l*, two rubies. The two lips of a mistress. Khāqānī says: —

در دو لعلش آب و اندر جزع نه آخر بگوی

کین چه بی آبیست چندین وان چه آبست آن همه

— مار — *mār*, two serpents. Ḍaḥḥāk, because “out of a wound in his shoulder two serpents had grown up.” Ḍaḥḥāk (old Persian Azhidahāka) is said to be the name of an ancient Persian king. He is known to have been a great tyrant, a fact that may account for the Persian belief that he was an Arab.

— مار سیاه و سپید گزنده — *mār-i siyāh wa sapīd gazinda*, two black and white stinging snakes. Night and day. So styled because they, always moving, are the cause of man's woes and sorrows.

دو

کارد - *kārd* (also کاردۀ *kārda*, or کاردی *kārdī*), two knives, doubly-knifed.
(1) A pair of scissors or shears. (2) A blow struck under the neck upon the chest.

کارد گریبان کاو - *kārd-i garībān kāw*, the two-bladed one which cuts as-under a collar. A pair of scissors with which the tailors make the collar.

کعبتین - *ka'batayn*, two dice. The sun and the moon, likened to two dice, as Time is supposed to be playing with them the great game of نرد in affecting the life of creatures for good or evil.

کله دار - *kulah dār*, two crown-wearers. (1) The sun and the moon. So styled as being the two chief rulers of the heavens in our solar system.
(2) Day and night.

کمان شدن تیر - *kamān shudan-i tīr*, becoming two bows of an arrow. To hit hard.

کمان کشیدن - *kamān kashīdan*, to draw two bows. To be powerful and strong.

کمانه افتادن تیر - *kamāna uftādan-i tīr*, falling of the arrow two-bowed. To hit hard. Sālik Qazwīnī says (Bahār):—

تازان مژها تیر بلندی بنشانند افتد همه جا تیر نگاهت دو کمانه

کمانه خوردن تیر - *kamāna khurdan-i tīr*, the suffering of two bows caused by the arrow. To hit hard, to pierce deep. Sa'īd Ḥakīm says (Bahār):—

از شوخی ابروان فتاده تیرش دو کمانه خورده بر جان

گانه - *gāna*, two numbers. (1) A Muslim ritual prayer consisting of two genuflections. Amīr *Khusrāw* praises a weak horse (Jah.):—

بخ ای زاهد دو گانه گذار که دوگان سجده می کنی یک بار

(2) A pair, twins, binary. Tālib Āmulī has (Bahār):—

با گل دو گانه زاده ام از مادر بهار خارم ولی نه ره گذر گلستانم

گاو - *gāw* (also گاویۀ *gāwiya*), two bullocks. (1) Night and day. *Khāqānī* makes them دو گاو پیسه:—

روز و شب دینه دو گاو پیسه در قربان گمش صبح را تیغ و شفق را خون قربان دیده اند

دو

تاتر سد این دو طفل هندو اندر مهد چشم زیر دامن پوشم از درهای جان فرسای من
ṭifl-i hindū, two black (or robber) boys. The pupils of the eyes, so called because they are black, and also because in poetic thought they are supposed to snatch away the hearts of the lovers. *Khāqānī* says:—

تاتر سد این دو طفل هندو اندر مهد چشم زیر دامن پوشم از درهای جان فرسای من
tūtī, two parrots. The lips of a girl (sweetheart). The redness of the bird's beak is compared to the ruddy lips of damsels.

چنان کز سنگ و آهن آتش سوزان شود پیدا زنی گر هر دو عالم را بهم جانان شود پیدا
ālam baham zadan (also *barham zadan*), to strike the two worlds one against the other. To give up the world and worldliness. *Ṭāhir Wahīd* (*Bahār*):—

چنان کز سنگ و آهن آتش سوزان شود پیدا زنی گر هر دو عالم را بهم جانان شود پیدا
ulwī, two exalted ones. The planets Saturn (زحل) and Jupiter (مشتری).

ایار دو عیار طراد *āyyār*, two tricksters. Night and day. The epithet is further supplemented by *tarrār* into *ṭarrār* into two tricky imposters.

دو و نیم *dū wa nīm*, two and a half), to keep two draughts remaining. (1) Not to be satisfied even when the object of a man is attained. The story runs that three men were travelling together. A man brought a cup of cream for them and, as they had no other vessel, it was decided that each of them should drink three draughts and repeat the process till it was finished. But the first man drank the whole of it in one breath and added that he had two and a half draughts still remaining. Hence the proverb. *ChirH.* quotes without mentioning the author:—

لب بر لب یار و دیده اش پر خون است پیانه هان دو قرت و نیمش باقی است

(2) When a man comes to terms with another but soon after uses indecent words to or about him, this proverb is used.

قرص گرم و سرد *qurṣ-i garm wa sard*, a hot and a cold loaf. The sun and the moon. *Khāqānī* says:—

هین صلاى خشک بی پیران تر دامن که من هر دو قرص گرم و سرد آسمان آورده ام

qawlī, double-saying. A lie, false words.

دو

شاخه - - *shākha*, two branched, two horned, bifurcated. (1) A pillory. Bibi Mihri¹ says (Jah.):—

بردند به زندان بت سیمین تن را زین واقعه ماتم است مرد و زن را
افسوس که درکنده بخواد سودن پائی که دو شاخه بود صد گردن را²

(2) A double-pointed arrow. Some poet says (ARaj.):—

پیش پیکان دو شاخش از برای سجده را شیر چون شاخ گوزنان پشت را کردی دوتا³

(3) A kind of beard, pointed two ways. (4) A gold-wrought girdle. To Richardson and Johns. *dū shākh* is exactly synon. with دو شاخه.

شانه - - *shāna*, two crested one. A double-pointed spear.

شاهین - - *shāhīn*, two falcons. (1) The handle of a pair of scales.

(2) The constellations called the Eagle (نسر طائر *nasr-i Tā'ir*) and the Lyre (نسرواق *Nasr-i Wāqi'*).

شش - - *shash*, two sixes. A throw of "twelve," compounded by a double throw of "six" in the game of Ludo (نرد *Nard*). This is the highest and the most perfect (کامل) move a player can have.

شش نشستن - - *shash nishistan*, to sit 'two-six.' To impress deeply. Wālih Harawī says (Bahār):—

دوشستی باین رسائی نه نشست عاشقی را تو و فکر کشتن من، من و ذوق جان سپاری

چار نفس - - *ṣaḥn*, two courtyards. The heaven and the earth. See

طفل - - *ṭifl*, two boys. Ḥasan and Ḥusayn, the two sons of 'Alī (son of Abū Ṭālib).

q.v. دو طفل نور - - *ṭifl-i pasandīda*, two esteemed boys. Same as

طفل نور - - *ṭifl-i nūr*, two boys of light. The pupils of the eyes. Khāqānī says:—

این دو طفل نوری اندر مهد چشم بر بزرگ خرده دان خواهم فشاند

1. ARaj. attributes the quatrain to مهستی گنجه (Mahasti of Ganja).

2. ARaj. reads the first couplet thus:

شه کنده نهاد سرو سیمین تن را زین واقعه شیون است مرد و زن را

3. Jah. has سر چون شاخ گوزنان پشت را کردی دوتا for the second hem., clearly misread.

دو

The celebrated Ḥamīdu'd Dīn coins one *Maqāmat*, (*Maqāma V*):—

(Persian) شنیدی زمانی به فکری حدیثی
همی پند بردار تا به شود

(Arabic) سیدی زمانی بفکری حدیثی
همی پند بردار تا به شود

زای — — *zāy*, begetting two (sounds). A pipe, flute.

زبان — — *zubān*, double-tongued. (1) Hypocrite. (2) A pen. (3) A snake.

زنگی و رومی — — *zangī wa Rūmī*, two negro and Roman. (1) Night and day. (2) Youth and old age. (3) Good and bad. As *Lugh.* says that the third meaning lacks confirmation.

زیره — — *zīra*, of two cumin-seeds. A kind of rice.

سر — — *sar*, double-headed. (1) A hypocrite. The compound *dū sarī*, is also used in this sense. *Shafī' Athar* (*Bahār*):—

دشمن جان ترا عزم بیابان فناست
دائم از نیزه زهرش دو سری بر سر ماست

(2) A kind of tent.

سرای — — *sarāy*, two inns. This world and the next. *Khāqānī*:—

یگانه دو سرای و سه وقت و چادر ارکان
اسیر پنج حس و شش جهات و هفت اختر

سنگ — — *sang*, two stones. The two mountains near Mecca, the *Ṣafā* and the *Marwat*.

سوی — — *sūy*, double-sided. The parting of braided hair.

سه چنبر — — *sih chanbar*, two (or) three circles. The heavens because they too are round like circumference. Here, two and three denote a small number, not a definite number.

سه قندیل — — *sih qandīl*, two (or) three candles. The stars.

سه ویران (ویرانه) ده — — *sih wīrān (wīrāna) dih*, two or three desolate villages. (1) The seven climates. (2) The five senses.

دوشاخه — — *shākh*. See under شاخ .

دو

دخ نهادن - - *rukḥ nihādan*, to place two rooks. To inflict a defeat upon some one. Evidently the metaphor is drawn from the game of chess. When we place two bishops (رخ) in front of the king in the game of chess, the defeat of the opponent becomes inevitable.

دخی - - *rukḥī*, double-faced. A sort of bow.

دشته مروارید - - *rishta marwārīd*, two threads of pearls. The teeth of a mistress. Badr Chāch says:—

به زیر لعل تو پنهان دو رشته مروارید فراز سرو بلندت دو نرگس مخمور

دنگ - - *rang* (also *rangī*, two-colouredness), two-coloured. (1) The world or life, as revealed by night and day. (2) Night and day. (3) Capricious; hypocrite. *Wahshī* says (Bahār):—

بلبل آن به که فریب گل رعنا نخورد که دو روزی است وفاداری یاران دو رنگ

Also see يك نخت .

دو - - *rū*, two-faced. (1) A rose whose one side is yellow and the other white. Rich. and John. say that it is red without and white within, which is not correct. (2) A deceitful villain, a hypocrite. *Farrukhī* says (Bahār):—

از مجلس ما مردم دو روی برون کن پیش آدمی سرخ و فروکن گل دو روی

(3) A small brass coin.

دوزه - - *rūza*, of two days (also *rūzī*, (1) Health and soundness of body. *Fakhr Gurgānī* has (Rsh.):—

دوروزی و درستی مر ترا باد مباد از بخت بد بر جان پیداد

دوزه عمر - - *rūza 'umr*, two day's life. Very short life—as if lasting only for a couple of days.

دوئی - - *rū'ī*, two-facedness. (1) Hypocrisy, deceit.

(2) A sort of writing which can be read in two languages, e.g. Persian and Arabic. *Shibli* gives a fine example of this artifice from Amīr *Khusraw* (*Shi'ru'l 'Ajam*, Account of *Khusraw*):—

(In Persian) زمانی بیاشی به یاری بشائی رسیدی، بدیدی مرادی به خانی

(In Arabic) زمانی بیاس تباری نساى رشیدی ندیدی مرادی نجاتی

دو

دستی -- *dastī*, of (the length of) two hands. (1) A long sword. (2) A hard-fought battle. (3) A blow on the back with both hands to hasten any one. (4) A robe of honour. (5) A sort of ewer, having two hands. (6) Extreme generosity. (7) (With reference to wine) successively and frequently.

تغ دو دستی خوردن *tīgh-i dū dastī khurdan*, to take a two-handed sword. To receive a hard blow. To be hit hard. *Rāsikh* says (ARaj.) :—

از نگه دو چشم او زخم شکست خورده‌ام رشته بخیه پیش کن زخم دو دسته خورده‌ام

دستی در آویختن *dastī dar āwīkhtan*, to hang with both hands. To show too much familiarity; to lack modesty or restraint. *Wālih Harwī* says (Bahār) :—

گو شانه زبان باز کش و باد صبا پای کان زلف به آن روی در آویخت دو دستی

تغ دو دستی زدن *tīgh-i dū dastī zadan*, to wield the sword with both hands. (1) To brandish the sword with all one's might. To fight valiantly, bravely. *Amīr Khusraw* has (ARaj.) :—

تا نزند تیغ دودستی بسی ملک به میراث نیابد کسی

Minūchihri says (ibid.) :—

تیغ دو دستی زند بر عدوان خدای همچو پیمبر زده است بر در بیت الحرام

(2) Giving or taking a large quantity. *Mu'izz-i Fiṭrat* (ibid.) :—

چسان زدست نگاهی تو جان تواند برد به فرق دل مژه این تیغ را دودستی زد

See يك رکابی .

تیغ دو دستی زدن *tīgh-i dū dastī gudhāshstan*. Same as گذاشتن q.v. *Nizāmī* says (ibid.) :—

دو دستی چنان می‌گذارید تیغ کز و خصم را جان بیاید دریغ

دله -- *dila* (also دل -- *dil*), two-hearted. (1) Wavering, doubtful, in suspense. *Ta'thīr* has (ARaj.) :—

آن که در یاد کسی چون دل رعنا دو دل است مفتی عشق برین است که خویش بحال است

Ṣā'ib says (ibid.) :—

دو دل شوم چو به زلفش مرا نگاه افتد چو دهروی که رهش بر سر دو راه افتد

دو

khādim-i Ḥabashī wa Rūmī, two Negro and Roman slaves. (1) Night and day. See دو خاتون. (2) White and black. (3) The face and hair. As Lugh. finds no proofs of this (3rd) meaning. For a proof of the first meaning see دو خاتون.

khatt (also *khayt*) - *mulawwan*, two coloured lines. (1) The twilight or false dawn and break of day. (2) Night and day.

khama, of two bends. A hookah-pipe having two bends in its entire length. The double bend has the advantage of sending out a cool draft of smoke, which is cooled during its long course through the tube.

khwāhar, (also *khwāharān*), two sisters. Name of two stars near the Canopus, in Arabic called *Ukhtā Suhayl*, the two sisters of the Canopus. One is called *Shi'rā-i Shāmī*, the Sirius of Syria, and the other *Shi'rā-i Yamānī*, the Sirius of Yaman.

dāla, two eagles. The game of tip-cat. A game of boys. The shorter piece of wood is, in Persian, called *pil* (pil), and the longer one is known as *janba* (janba).

dāmī, of two gins. (1) Flowered muslin. (2) The flowers worked with a needle.

dukhtar, two daughters. Same as دو خواهر q. v.

darī, of two doors. The world.

bi har dū dast chaspīdan, به هر دو دست چسپیدن, to cling to a thing with both the hands. (1) To desire a thing earnestly. (2) To busy oneself heart and soul in an affair. Ṣā'ib (Bahār):—

به حیرتم که چرا زلف یار با این قرب به هر دو دست به سبب ذقن نمی چسپد
and Khālīṣ says (ibid.):—

نمی باید ز زور می به وقت رعشه ترسیدن به هر دو دست می باید به جام باده چسپیدن

dast zadan, to strike two hands, to clap. To make merry.

دو

is ٤٠ that is a dot (.) placed before a seven. Geometrically a dot (point) has no magnitude, while mystically it signifies nothingness, non-existence. The figure seventy as written in Persian would thus signify two stretched hands with "nothing" in them. Hence کن is indigent or poor (بی‌نوا) and as the word has two letters they are termed دو حرف بی‌نوا. Now the second epithet, Hū هو. The value of this word—composed of two letters again—is $5+6=11$, which represents two 1's, each of which stands for and expresses the idea of the Personal Unity (وحدت ذاتی) and Attributive Unity (وحدت صفاتی) of Allah. Standing alone, these 1's denote a total and unqualified lack of all sorts of desire, craving and lust (بی‌هوا). Hence the epithet دو حرف بی‌هوا.

Another interesting but simpler explanation is (ARaj.): کن is the key of the treasure-trove of the creation of all possibly existent things (ممکنات). But these are, as it were, an embodiment of deficiency, want, detriment, mortality, corruption, and destitution. Thus کن quite easily becomes دو حرف بی‌نوا for they possess really nothing. Likewise هو indicates the light, effulgence and the beatitude of one with whom no error, fault, ruin, misguidance, desire or lust can prevail. هو would thus easily be characterised as دو حرف بی‌هوا.

اسیر طبع مخالف مدار جان و خرد زبون چار زبانی ممکن دو حور لقا
 — — *hūr liqā*, two hourie-faced ones. The understanding and the soul. *Khāqānī* says:—

بدین دو خادم چالاک رومی و حبشی درم خریدہ دو خاتون خرگہ سنجاب
 — — *khātūn*, two ladies. (1) The pupils of the eyes. (2) The sun and the moon. *Khāqānī*:—

Under this category also falls:—

به روز آری این دو خاتون بینش یکی زال آئنه گردان نماید
 — — *khātūn-i bīnīsh*, two ladies of vision. (1) The pupils of the eyes. *Khāqānī* says (*Bahār*):—

اسیر طبع مخالف مدار جان و خرد زبون چار زبانی ممکن دو حور لقا
 — — *khātūn-i khargah-i sanjāb*, two ladies of the court of ermine. Same as دو خاتون above.

دو

چار شدن — — *chār shudan*, to become two-four. To meet a person suddenly, without expectation. Farrukhī says (Jah.):—

هر که با توبه جنگ شد دو چار با ظفر نزد او یکیست حرب

چار کردن — — *chār kardan*, as above. Sayyid Husayn Khālīṣ says (Bahār):

مرا کسی که دو چار تو کرد در ره عشق خدا کند که ترا هم به من دو چار کند

چار گشتن — — *chār gashtan*, Ditto. Tughrā says (Bahār):—

قدح چون نگردد به عشرت دو چار که صد بوسه می گیرد از لعل یار

چشم چار شدن — — *chashm chār shudan*, quadruplication of two eyes. To meet suddenly and unexpectedly.

چشمه — — *chashma*, two streams. (1) Sun and moon. (2) Night and day. (3) The pupils of the eyes. In this sense, it is rather a pun on the word چشم *chashm*.

چشمه روان — — *chashma-i rawān*, two flowing streams. (1) Two weeping eyes. (2) The breasts of a woman in milk. Sanā'ī has (ARaj.):—

بعد ازان الف داد با پستان روز و شب پیش تو دو چشمه روان

چله — — *chilla*, two selvages. A roof sloping two ways.

حجره خواب — — *hujra* (also حجره *hujla*)-i *khwāb*, two sleeping chambers. The two eyes. Khāqānī.

بهشت بهو بهشت اندرین سه غرفه مغز به هفت حجره نور اندرین دو حجره خواب

حرف — — *ḥarf*, two letters. The word کن *Kun* (be thou), as used to signify God's command to matter when He intended to create the universe.

حرف بی نوا — — *ḥarf-i bī nawā*, two indigent letters; and

حرف بی هوا — — *ḥarf-i bī hawā*, two lustless letters. Both these epithets are enigmatic and have a mystic sense. They contain an allusion, in the first, to the formula *kun* (کن)—for which see دوحرف — and in the second to the pronoun for the Great Name, that is, *Hū* (= *huwa*, هو), He, Allah. The word *kun* is composed of k and n (کن) the total value of the letters of which is 20 + 50 = 70, which written in Persian figures

دو

زخم دو تیغه باز *zakhm-i dū tīgha bāz*, the wound of a two-sword wielder, is a metaphor which signifies doing two tasks, in general, and pederasty, in particular. Hence also is derived دو تیغه بازی *dū tīgha bāzī*. It is a practice in Afghanistan that the soldiers play with two swords, one in each hand. Metaphorically it means the doing of two works in general. Also implies pederasty. Ta'thīr says (ChirH.):—

زان هر دو زمین به سرفرازی تا چرخ کند دو تیغه بازی

In the same way دو تیغه تاختن *dū tīgha tākhtan*, signifies to conspire with both the parties.

جا - - *jā*, two positions, doubly-positioned. A squint-eyed person.

جبار - - *jabbār*, two tyrants. (1) Night and day. (2) Devil and passion.

جگرتاب - - *jigar tāb*, roaster of two livers. Time, whom the poets in general take to be a great oppressor and a merciless tyrant. The numerator two only heightens the effect of the particular practice mentioned in the compound.

جنیت - - *janībat*, two led-horses. Night and day.

چار - - *chār* (as also چهار *chahār*), two-four. A sudden and unexpected meeting or encounter, generally used with reference to enemies. Bīdīl says:

عرصه شوخی ما گوشه ناپیدائی ست هر که رو تافت ز آئینه دو چار است اینجا

Gh. thinks that to write it with a دو (و چار) is wrong, whereas BQ. is of opinion that the second half (چهار, چار) of the compound may sometimes be omitted. A number of verbal compounds are formed by adding a verb at the end of this compound. They are:

چار افتادن - - *chār uftādan*, to fall two-four. To meet suddenly and unexpectedly. Ṭughrā says (Bahār):—

چنان مستم که شمع از شخص و شخص از سایه نشناسم

اگر ناگه دو چار اقم شی در کشت مهتابت

چار خوردن - - *chār khurdan*, to suffer two-four. To encounter a person unexpectedly. 'Aṭṭār says (Jah.):—

کدام صدراجل دیده که با او هم اجل بخورد دو چاری درین سپنج سرای

چار زدن - - *chār zadan*, to strike two-four. (1) To meet a person unexpectedly. (2) To converse. (3) To dispute. (4) To make a slight impression.

دو

tā shudan-i ḥarf, becoming two-fold of a letter. The changing of a letter : disagreement in word and deed. Mukhlis Kāshī says (Bahār):—

گفتم زیار درد تو عمری به سر برم پشتم ز غم دو تاشد و حرفم دو تالشد

and Tanhā says (ARaj.):—

زاهد ترا سلوک به حق رهنا نه شد خودداریت ز رفتن مسجد دو تالشد

tā kardan-i ḥarf, to speak two-fold. To deny one's own words.

tā ka'batayn, two dice. (1) Night and day. (2) Sun and moon.

tā'ī, two-fold one. (1) The couplets of the master-poets go to show that it means an article of underwear. Shāh of Kabūd Jāma says (ARaj.):—

گر کسی بودی که پیشم چار تائی برزدی این دو تائی در بر من هر زمان یکتاستی

Sanā'i has (ibid.):—

یکتا دوتا کردم در مدحت و در خدمت یابم اگر از جود تو دستار دو تائی

(2) A two-stringed harp. Cf. دو تاد (above).

tahī, two-plyed. Clothes that are lined. Clothes whose linings are separate, not sewn together. Sayyid Husayn Khālīsh, who came to India from Iran, probably keeping the climate of the country in view, said (Bahār):—

آه سرد که ترا گرد گرفتست که باز دوتاهی پوش برنگ گل رعنا شده

tigha bāz, a wielder of two swords. (1) A valiant, brave warrior, seeking a fight. (2) A swordsman who plays with two swords, one in each hand. Šā'ib has (ibid.):—

ای صبح آه سرد تو از انتظار کیست زخم دوتیغه باز تو از ذوالفقار کیست

Tālib Āmulī says (MusSh.):—

گزیده ناوک مقراضه چهار برش که با دوشاخه پیکان چو ذوالفقار افتاد
به سینه صف اعدا که خیل موراند دوتیغه باز چو نوک زبان مار افتاد

دو

از دو پای نشستن *az dū pāy nishāstan*, to sit on two legs. To sit properly. Anwarī says (AsLugh):—

حواس ظاهر و باطن که میباید داند یکی ز جمله هر دو گروه بتواند
که پیش خدمت او از دو پای بنشیند ز دل برآرد و بر جای جانش بنشاند

— *pādshāh-i jabbār*, the two mighty Kings. Night and day.

— Same as above.

— *pakhcha*, of two parts. (1) A clew of thread. (2) A bird.

— *parwāna*, two moths. Same as جبار — پروانه.

— *palkā*, having two eye-lids. (1) A kind of pigeon. (2) A kind of stone for a ring.

— *pūst*, two skins. (1) Two (leaves) pasted. (2) Together.

— *pīyāza*, double onion. (1) A dish without gravy. (2) A rich fricassee made with butter, turmeric, onions, garlicks and various spices.

— *pīr-i naḥs*, two inauspicious old ones. The two planets, Saturn and Mars. Says *Khāqānī*:—

تا که مشرف اوست اجرام فلک را از فلک آن دو پیر نحس رحلت کرده اند از بیم او

— *paykar*, two bodies, two-bodied. (In Pahlawī, *dū patkar*).
(1) The third of the twelve signs of the zodiac, called Gemini, because the shape of the zodiac is like two naked boys clasping each other from behind. *Kamāl Ismā'īl* says (Jah.).

ز شاخ درخت آن چنان می درخشند چو پروین ز برج دو پیکر شگوفه

Badr-i Chāch says:—

هست یرانِ معرکه تیر تو تیغ آسمان زان که به هر کجا رسد منزل او دو پیکراست

(2) A two-edged axe.

— *tā* (also used as *dū tāh*, *dū tū*, and *dū tah*), two-fold, double. (1) Lean and thin. (2) A fine cloth

(2) *tār*, two strings. An instrument of music. See دو تار :

دو

برا - - *burā*, a double-cutter. In Zand and Pāzand idiom it signifies a sword.

برادران - - *birādarān*, two brothers. (1) Two bright stars in the Lesser Bear, in Arabic called فرقدان *Farqadān*. (2) A rapacious bird, smaller than the eagle, so called because when one of them attacks a victim and is overpowered, the other comes to its rescue. Some take it to be the *Ghālīwāj*. Rsh. says that the author of the *Šihāh* calls it ده برادران (ten brothers) which is not correct. It is to be noted that BAj. and other dictionaries say 'it is a bird' (مرغی ست), but while explaining it further, they say that when one attacks any victim, if it is overpowered, the other comes to its rescue. It seems they fly in pairs, hence the name

برجی - - *burjī*, of two castles. (1) A secret visit of one woman to another. (2) A pederast, a debauchee,. *Shifā'ī* condemns (Bahār):—

ای مخترع کوفته خاصه و خرجی ز تو و خاصه زیاران دوبرجی

برهم زدن - - *barhamzadan*, to embroil two. To cause ill-feeling between two persons by slander and detraction. *Shafī' Athar* says (Bahār):—

شیوه صلح و صفا کار دو برهم زن نیست هم چو مقراض نیابد ز سخن چین اصلاح

بعد - - *bu'd*, two distances, dimensions, i. e., length and breadth.

بل - - *bal*, of two sides. Unfaithful, untrue, insincere. Nāṣir *Khusraw* has (ARaj.):—

تن دو بل بیوفاست ای خواجه چندین مطلب مراد این دو بل

بیتی - - *baytī*, of two houses. (1) A rank, the owner of which receives eighty thousand *dāms* (two thousand rupees). (2) A quartette, a form of Persian verse consisting of four hemistiches—two verses—of which the first, the second and the fourth rhyme together. Also known under the Arabic name *rubā'ī* (رباعی).

بیتی خواندن - - *baytī khwāndan*, to read two verses. (1) To read. (2) To sing.

بیننده - - *bīninda*, a double-seer. (1) The two eyes. (2) A polytheist.

پا - - *pā*, two feet. A biped ; a small, an oak-gall insect found chiefly on oak trees, and which imparts to cloth a beautiful red colour, and is also used in medicine.

دو

Khāqānī says :—

دانه از رجبه دواسبه تا مناره يك سره از سم گوران دل شیران هراسان دیده اند
and (ARaj.) :—

زان که دو اسبه رسید موکب فصل ربیع دهر خرف بازیافت قوت یوم الشباب
Nizāmī has (Bahār) :—

به پر خاش زنگی شتابان شوند دو اسبه به سوی بیابان شوند

آمدن — — *āmadan*, two comings. (1) To make one ashamed. Ashraf disparages a horse (ChirH.) :—

برو از بس کنایت ها که خواندند خران از طعنه اش آخر دو آمدند

(2) To be ashamed. (3) To run.

بارو — — *bārū*, two ramparts. Name of a game.

باز — — *bāz*, two hawks. A child's kite, so called from its similarity to a high soaring hawk (باز), the tail of the kite completing the simile.

بالا — — *bālā*, two statures. Double, excessive, generally used with reference to intoxication and drunkenness (نشه و مستی). Bāqir Kāshī has (Bahār) :—

می رسد از پی تسخیر دلم بادشهی شه مژگان سپی شوخ دوبالا نگهی

As a verb, it is used with گشتن and کشیدن, کردن, رفتن, تافتن. Bāqir Kāshī says (Bahār) :—

يك طرف جام شراب و يك طرف روی نگار ظرف ما کیف دوبالا بر نتابد بیش ازین
and Tālib Āmulī (ibid.) :—

بر بلبل از فراق گل و گلستان چه رفت بر من ز بهر دوست دوبالای آن رود

Jāmī Bīkhud says (ibid.) :—

می کند گلشن دوبالا نشه بیتابیم ناله بلبل زند مضراب قانون مرا

butī, of two images. A coin (اشرفی) on both sides of which an image is stamped.

bi-dū, two against (by) two. (1) The meeting face to face of two men without a third in between them ; together, without a third. (2) The lover and the beloved, as no third person is tolerable. Sayfī has (Bahār) :—

که قرار به آن مه چو روبرو باشم جز این مراد نه دارم که دوبرو باشم

دو

سوار — سوار *yakka suwār*, one rider. One who is unequalled in the army, a hero. Sa'dī (Bahār):—

اگر پای بندی رضا پیش گیر دگر يك سواره سر خویش گیر

Mukhlis Kāshī has (Bahār):—

نموده نام نکوی تو عالمی تسخیر اگر چه غیر نگین يك سوار نیست ترا

هفته — *hafta*, prosperity of one week. Iqbāl-i yak hafta, prosperity of one week. Transient wealth, passing prosperity. Khāqānī:—

بدین اقبال يك هفته که بفرزاید مشو غره

که خود ماه دو هفته است آن که افزونی ست نقصائش

خوردن *yakī (yaka) khurdan*, to suffer oneness. To remain perplexed and bewildered all of a sudden on hearing or seeing something strange or wonderful. Ta'thīr (Bahār):—

مه سراسیمه شد آن دم که گل روی تو دید يکه خورده است الف تا قد دل جوی تو دید

Also 'Urfī (BAj.):—

دوشم ز لب جانان میل دوسه بوسی شد آواز رقیب آمد از بیم يکی خوردم

(In the second hem. Bahār reads دور for بیم.)

دو

دو *dū*, two. Same as دو عالم q.v. Also see پنج infra.

du ātash, two fires. (1) The lips of a mistress. (2) Wine.

آسیا — *āsiyā*, two mills. The heaven and the earth. Sa'dī (ARaj.):—

مابین آسمان و زمین جای عیش نیست يك دانه چون جهد به میان دو آسیا

اسبه — *asba*, of two horses. (1) A post-boy. (2) A messenger. (3) A soldier who has two horses round him. (4) Quick, expeditious. The compound is used, as a verb, with شدن and راندن، شتافتن. Šā'ib has (Bahār):—

غبار قافله عمر چون نمایان نیست دو اسبه تازی لیل و نهار را دریاب

يك

نخت - *lakht*, one piece. (1) Of one key. (2) Most powerful. (3) An emperor, a commander-in-chief. (4) All at once. (5) Like, similar, resembling. (6) Agreeable, true. (7) Anything which remains true to its condition. Kalīm says (Bahār):— يك نختم و در كوى دو رنگيم وطن نيست and Ismā'il Īmā says (ibid.):—

سخن شنو نبود آدمى كه يك نختم است حكايى است كه ديوار گوش مى دارد

(23). يك بادام - See مژه خواب

(24). يك بادام - See مژه شكستن

مشت - *muṣht*, one handful. (1) A companion. (2) Two friends.

مصلب - *muṣallab*, single crossed. A coin, inscribed with the sign of the cross.

نشست - *nishast*, one sitting. (1) A companion, a friend. (2) One who sits or converses with another. (3) Two men united in any business.

نفس - *nafas*, one breath. (1) Two divers who continue to hold their breaths up to the same moment, so that when the breath of one outside the river exhausts, they may pull out the one inside it, lest he dies. (2) One word. (3) A friend, a boon companion. The idiom *nafas zadan* signifies : to say something, to utter a word.

نورد - *naward*, one course. (1) One way, road, manner. (2) One affinity, connection, relation.

نیم نهادن - *nīm nihādan*, to place one-half. To put aside. Āṣafī says (BAj.):—

تا بستر راحت ز تو يك نیم نهادم بالین اجل را سر تسلیم نهادم

و نیم ساز - *wa nīm-i sāz*, one and a half of the instrument. A term or property pertaining to musical instruments. A kind of music.

يكه تاز *yakka tāz*, one runner. (1) A combatant who charges the enemy alone, and does not wait for help. Fawqī Yazdī:—

آن سوار يکه تازم در بیابان جنون کافتاب و مه کنندم آرزوی شاطری

(2) One who is out of breath after running. Bahār:—

يكه تازان است پا بر جان زده يك سواره بر سر مردان زده

يك

طرف افتادن - *ṭaraf uftādan*, to fall aside. (1) To turn away. (2) To face. Ṣā'ib says:—

با بزرگان يك طرف افتادن از عقل است دور محتسب بیجا کمر بسته است در ایزای خم

q.v. يك طرف افتادن. Same as *ṭaraf shudan*. - طرف شدن

q.v. يك پهلو - *qarār*. Same as قرار

قلم - *qalam*, one pen. (1) Consistent (a writer). (2) Together, at one stroke, at once. (3) All, total. (4) Completely. Mufīd Balkhī says (Bahār):

عالم به يك قلم شده در چشم من سیاه تا زیر مشق خط شده روی چوماء تو

also Bīdīl:—

خامشی باسبب مکتب بیتابی نیست يك قلم ناله نی بود درین بیشه ما

کاسه کردن - *kāsa kardan*, to make one cup. (1) To drink all of something. Athar says (BAj.):—

نگذاشته است حسن تو چیزی برای گل يك کاسه کرده است چو می آب و رنگ را

(2) To mix together. Ṣā'ib says:—

همین است پیغام گل های رعنا که يك کاسه کن نوبهار و خزان را

and Ashraf says (Bahār):—

بسر با دختر رزمی برم ایام مستی را دگر يك کاسه کردم مستی و شاهد پرستی را

(20). See يك بادام - کف زمین

به يك کنار نهادن *bi yak kinār nihādan*, to put aside. To remove, to keep afar. Zuhūrī says (Bahār):—

نهاده است ظهوری هوای بوس و کنار به يك کنار به بوس و کنار سوگند است

گره - *girah*, one knot. (1) Like, resembling, comparable to. (2) United, agreeable.

- *gaz rūy kār dārad*, (it) has a yard of façade. Used of the condition of a person which though apparently good, is in reality not so. The metaphor has been derived from gambling.

(21). See يك بادام - گل جا

(22). See يك بادام - لب نان

يك

Zahīr of Fāryāb says:—

ازان زمان كه من اودا مثل زدم به سپهر سپهر يك سر و گردن ز فخر بالیده

سر - - *sara*, one-headed. (1) A solitary person. (2) Two friends having the same sentiments. (3) At one time, all at once. (4) From beginning to end. Cf. يك سر.

سوار - - *suwār*, one horseman. (1) One who rides along fearing nothing, a knight-errant. (2) Alone.

سواره - - *suwāra*, a single horseman. (1) The sun. (2) A brave and valiant rider. Šā'ib says (Bahār):—

پیاده وار مکرر سپهر سر کش را فگنده در جلو خویش يك سواره دل

سو کردن - - *sū kardan*, to put on a side. (1) To decide, to deliver judgment. Muṣṭafā Mirzā, grandson of Shāh Ṭahmāsp Šafawī, says (ibid.):—

هر چه بادا باد حرفی چند می گوئیم باز کار خود در عاشقی این بار يك سو می کنم

سو گرفتن - - *sū giriftan*, to take to a side. To avoid, to keep oneself away from a thing.

شاخ کردن - - *shākh kardan*, to cut one. To disgrace one.

شبه - - *shaba*, of one night. (1) A kind of fine white linen, embroidered with gold thread. (2) A kind of very tender garment, made of silk, worn by the bride and the bridegroom on the marriage-night. Bahār thinks it is a woman's head-sheet, made of grass, very tender, and not lasting more than one night. Ashraf says (Bahār):—

چو خورشید خاور نهان ساخت چهر به زیور در آمد عروس سپهر
فزون گشت از کوکبش کوکبه به سر کرده از ماه نوبك شبه

ماه يك شبه *māh-i yak shaba*, the moon of one night. (1) A ruby. (2) The eye-brows of a beloved.

شکم سیر خوردن - - *shikam sīr khurdan*, to eat one stomach-full. To satiate one's hunger at one time. Ṭāhir Wahīd (Bahār):—

فلکش بر دهی نه کرد امیر که خورد يك شکم چقندر سیر

صد ذات - - *ṣad dhāt*, (also يك صدی ذات), one hundred personnel. Formerly, a rank in the army. One of this rank received two lakhs of *dām* (five thousand rupees).

يك

روئى — — *rūī*, one-facedness. Unanimity, singleness, simplicity, sincerity.

رويه — — *rūya*, of one face. (1) Clear. (2) Open, manifest. (3) Consenting, agreeing. (4) Suddenly, all at once. Mukhtārī says (ibid.):—

ای مهر تو بی حاصل يك رويه زمین مگسل کز مهر تو هست این دل آتش کده بر زین

ره — — *rah*, one way, one road. (1) At once. (2) At one glance, at first look. (3) Sincere. (4) Pure.

زخم — — *zakhm*, one wound. (1) The title of Sām Narīmān, because he killed a dragon at a single blow. Firdawsī (Jha.).

بشد سام يك زخم و بنشست زال می و مجلس آراست بفراشت یال

زدن — — *zadan*, to strike one. To twinkle once.

سر — — *sar*, one head. (1) Subject to one chief. (2) Together, in one body, at one stroke. (3) From beginning to end. (4) Suddenly. (5) Alone.

سراسر — — *sarāsar*, one whole. Bahār and ARaj. regard this as synonymous with *يك سر* (supra). Bahār quotes Bāqir:—

آن جوهرم که می شکنند از برای سر باور کنی اگر ببری يك سراسرم

and Mukhlis Kāshī:—

وسعت ملک جنون هم يك سراسر بیش نیست منتهای منزل چاک گریبان دامن است

But it seems highly improbable that *يك سر* should also mean “subject to one chief” as in *يك سر* (1)

رفتن — — *sar raftan*, to go one-headed or ahead. Not to stop on the way.

سر و گردن بلند افتادن از چیزی — — *sar wa gardan buland uftādan az chīzī*, to fall one head and neck above anything (compare the English idiom ‘to be head and shoulders above one’). To be higher than a thing. (2) To be greater than another. (3) To grow abundantly.

Ṣā’ib (ibid.):—

ز ابرو يك سرو گردن بلند افتاد مژگانش کمان پرزور چون باشد خدنگ او دسا باشد

Munīr says (ibid.):—

قدت ز سرو يك سرو گردن بلند بود شمشاد سایه پرور نخل جوان تست

يك

چهار نفس -- *raqīb*, one Preserver. God. See رقیب.

ركابى -- *rakābī*, of one stirrup. (1) A led horse of state. (2) Haste or hurry. Nizāmī says:—

عنان را يك ركابي زير مى زد دو دستى با فلک شمشير مى زد

Hence *rakābī shudan*, to prepare to do some work. Nizāmī says (ARaj.):—

زين پيش بر دل فريبي مباح به ناراستى يك زكيبى مباح

and Khāqānī (ibid.):—

يك ركابي مپاي بر سر زهد چون شود دل عنان گراي صبح

رنگ -- *rang*, one colour. Sincere, faithful, true.

رنگان -- *rangān*, of one colour. Simple, sincere.

رنگي -- *rangī*, one colouredness. Sincerity, faithfulness, truth. Khāqānī says:—

لاف يك رنگي مزن تا از صفت چون آينه از درون سو تيرگي دارى و بيرون سو صفا

رو -- *rū*, one face. Unanimous, sincere, pure.

bi yak rūza muhtāj kardan, to make one needy for a day. To make one in want of a day's dinner—an exaggeration of poverty. Zulālī says in *Sulaymān Nāma* (Bahār):—

نظامى برو بوم تاراج كرد سخن را به يك روزه محتاج كرد

rū kardan, to make one-faced. (1) To give up an acquaintance, used with the preposition با. Ismā'il Imā (ibid.):—

اهل نفاق بودن بدتر ز كينه جوئيست يك دو كنم به هر كس با من كند دوروي
and Muḥsin Ta'thīr says (ibid.):—

آسيای هر كه از بي آبروى دائر است مى تواند چون فلک با عالمي يك رو كند

rū nishīn, sitting facing sideways. Indifferent. Ashraf (ibid.):—

بت يك رو نشيني باز امشب در آزارم به يك پهلو فتاده

يك

دندانہ — — *dandāna*, one toothed. Similar. Ṣā'ib says (MusSh.).

در بهارستان يك رنگی بلند و پست نیست ناز خار و گل به يك دندانہ می باید کشید

— دهن. See يك بادام (13).

— دهن نیمبازہ. See يك بادام (14).

— دهن خندیدن. See يك بادام (15).

— دهن لب خندان — — *dahan lab-i khandān*, one mouth of laughing lip. To smile a little. Ṣā'ib says (Bahār):—

تا خندہ بر بساط فریب جهان کنم چون صبح يك دهن لب خندانم آرزوست

— دهن گویا. See يك بادام (16).

— دیدہ خواب. See يك بادام (17).

ذره — — *dharra*, one atom. The least part of a thing.

— را دو کردن — — *rā dū kardan*, to make two of one. To be in communion with some one.

— ران — — *rān*, one thigh. A light, day, dun, chestnut, or flea-bitten horse. (2) A chestnut coloured horse with a white mane and tail. (3) A fine, full-grown, light-breed horse. (4) A horse which takes a shorter step with one hind foot than the other. Kamāl Ismā'il says (Jah.):—

نشسته آب ز رشک لطافت در خاک چنان کہ باد بر آتش ز نعل آن يك ران

(ARaj. has رنگ for رشک).

Badr-i Chāch has:—

این عجب ترین کہ يك ران شهنشہ دم بہ دم چار بامہ بعد را در يك قدم آسان رسید

(5) The colour of myrtle and of the pistachio nut, likewise, yellow and grey.

— رخ — — *rukh*, one face. A kind of bow.

— رسیدن — — *rasīdan*, to arrive singly. To meet together.

— رشته — — *rishta*, one thread. (1) Consenting, agreeing. (2) Of one condition, state.

— رشته تاب — — *rishta tāb*. See يك بادام (18).

يك

(11). يك بادام - See حرف رنگ

خانۀ گشتن (شدن) كان - *khāna gashtan (shudan)-i kamān*, the turning of a bow into one curve. One side of a bow overpowering the other, i.e. the bow becomes crooked. Bending the bow. *Khusraw (Bahār)* :—

گشت چو يك خانۀ كان سپهر داد سپهر آتش تیرش به مهر

(12). يك بادام - See خندۀ گل

دانه - *dāna*, one pearl. (1) An incomparable gem. *Hāfiz* :—

گریۀ شام و سحر شکرکہ ضایع نہ گشت قطرۀ باران ما گوهر يك دانه شد

(2) A string of pearls. (3) A necklace, formed in this way that five or six (according to *Jah.* seven) pieces of thread are taken, and on each piece five or six (or seven) pearls are threaded. Then all the six threads are together passed through a larger pearl. The threads are parted again, and a few pearls more are added to each one of them. Then, in the same way, all are together passed through a pearl with bigger hole, and this goes on until the necklace is complete. *Khāqānī* (in an elegy) says :—

مہرہ از بازو و معجز ز جبین باز کنید یارہ از ساعد و يك دانه زبر بکشائید

dast, one hand. (1) Entire. (2) Whatever can be lifted with one hand. (3) Even (cloth). (4) Homogeneous. (5) A kind of dress. (6) A number of things of the same form and quality ; a set, such as *دست رخت* - *dast rakht*, meaning a whole suit of clothes : turban, trousers, handkerchief and all ; also *دست سلاح* - *dast silāḥ*, meaning all the armour, helmet, coat of mail and other things. *دست جامہ* - *dast jāma*, one hand garment. A kind of garment reaching from the head to the heels.

dil wa yak jihat shudan, to become one heart and one face. (1) To consent. (2) To conspire.

dila, one hearted. (1) Uniform. *Qā'ānī* says :—

فگندہ اند غلغلہ دوصدہزار يك دلہ بہ شاخ گل بے گلہ ز رنج انتظارها

(2) Sincere. (3) Brave, valiant.

dama (دماہ) *muqāranat-i yak dama*, society of a moment. A transient acquaintance.

يك

جهت - - *jihat*, one face. (1) Unanimous. (2) A friend.

چبه - See يك بادام (7).

چشم - - *chashm*, one eye. (1) One who looks on, or only considers the exterior. (2) A hypocrite. *Khāqānī* says:—

دهر است پیر مردی زال عقیم دنیا چون باد ریشه يك چشم این زال بدفعالش

(3) A short-sighted person. (4) A unitarian. (5) The sun.

چشم پریدن - See يك بادام (8).

چشم خواب - See يك بادام (9).

به يك چشم دیدن *bi yak chashm دیدن*, to see with one eye. To regard two contrary things as equals and not to differentiate between them. *Tā'thīr* says (AsLugh.):—

مرا از فطرت خورشید تابان این پسند آمد که با يك چشم می بیند بزرگ و خرد دنیا را

چشم زدن - See يك بادام (10).

چشم (چشمه) کردن - - *chashm (chashma) kardan*, to make one eye. To decorate, adorn. *Khusraw* says (Bahār):—

عروس صبح دم يك چشمه کرده به بام چارمین ایوان برآمد

چشمه کار - - *chashma kār*, the single-eyed work. A decorated piece of work. Also pronounced as چشم کار - - *chashm kār*. *Ṣā'ib* says (MusSh.):—

شیوهای حسن او صائب نباید در شمار دل بری يك چشم کار از نرگس جادوی اوست

Qāḍī 'Aṭā'ī says (ibid.):—

ما زهر اهل دلی يك چشمه کار آموختیم ناله از نی گریه از ابر چهار آموختیم

چشمی - - *chashmī*, one-eyedness. (1) To give equal importance to good and bad: not to differentiate between the two. (2) A hypocrite.

چندبار - - *chand bār*, a few horses. A string of horses.

چوبه - - *chūba*, one-poled. A tent.

1. Bahār names the author as قاضی حالائی (*Qāḍī Ḥalā'ī*) and MuSh. as قاضی علائی (*Qāḍī 'Alā'ī*), both of which seem to be misreadings for قاضی آتائی (*Qāḍī 'Aṭā'ī*), surname of قاضی علاء الله (*Qāḍī 'Aṭa'ullah*) who flourished in the time of *Shāh Ṭahmāsp Ṣafawī*.

يك

تا پیراهن -- *tā pīrāhan*, one shirt. (1) The man who wears only one shirt is sparsely clad. Abū Ṭālib Kalīm has (Bahār):—

شب قباى صبر دل ها چاك شد چون آمدى هم چو شمع خلوت فانوس يكتا پيرهن

'Abdu'llāh Waḥdat of Qumm uses the epithet in the form تنای پیراهن *yaktāy pīrāhan* (Bahār):—

نو كز بند قبا وا كردش رخت سفر بستی چه خواهی كرد گريكتای پیراهن برون آید

yaktā dilī, single-heartedness. Amity.

تار -- *tār*, one string. Very little, in very small quantity.

تاز -- *tāz*, (also يکه تاز *yakka tāz*), single runner. One who charge the enemy alone. Gh. says that it signifies a little. Clearly enough it is a misreading and misconstruction of يك تار (see supra).

تاش -- *tāsh*, one partner. A fellow-servant.

تنه -- *tana*, of one body. (1) Alone. (2) Matchless, unique.

تهی -- *tahī*, of one fold. (1) A garment without a lining, worn especially during the summer season. (2) A shirt, shift.

جا -- *jā*, one place. At the same time. Equally.

جان -- *jān*, one soul. A friend.

جانب -- *jānib*, one side. A partisan.

جانب افتادن -- *jānib uftādan*, to fall on one side. To face, to combat. Ṣā'ib says (MusSh.):—

چرا به تیغ جوانان فتد به يك جانب کسی که جوشن صبرش ز سنگ خارا نیست

جانب شدن -- *jānib shudan*, same as above.

جلو -- *jilū*, one rein. A swift runner. Ṭughrā (Bahār):—

، طفل اشك تندرو كز شوق گشتی يك جلو حرفی ازین یعقوب نو با يوسف ثانی بگو

جلو رفتن -- *jilaw raftan*, to go on a horse-bridle. (1) To make the horse run. (2) To go all of a sudden. Ta'thīr (BAj.):—

گر چنین کاد خرام قدش از پیش رود يك جلو تا به قیامت الف از خویش رود

يك

پشت - - *pusht*, one prop. (1) Two men of the same opinion about something. (2) A companion.

پشت کارد ماندن - - *pusht kārđ māndan*, to remain (at a distance of) one knife's back. To be very near. Ibrāhīm Adham says (ibid.):—

در حب آل صاحب تیغ دوسر علی يك پشت کارد مانده كه گویند عالی ام

(4) يك بادام - See پشت کبان

(5) يك بادام - See پشت ناخن

پندی - - *pandī*. Same as يك بندى q. v.

پهلوی - - *pahlū*, one side. (1) Stable in one condition or state. Šā'ib says (ibid.):—

بر نمی آید کسی باخوی يك پهلوی تو هست يك پهلوی تر از خوی جوانان خوی تو

(2) Same as يك رو نشین q. v. (3) Same as يك سو q. v. Also see

پهلوی افتادن - - *pahlū uftādan*, (also with به), to fall on one side. (1) To engage oneself in a certain work whole-heartedly, and finish it. Qubūl says (ibid.):—

به چشمم باز اشك از خوی يك پهلوش می آید اگر خون دلم چون كبك تا زانوش می آید

(2) To feel shamed. Ashraf (or Salīm ?) says (AsLugh.):—

بسته كمر به كینم از قبضه کبان او در كشتن من تیغش افتاده به يك پهلوی

and Qubūl says (Bahār):—

ز ابروی تو نتوان برد جان افتاد يك پهلوی به قصد قتل ما چون كشمیر بر كاغذ

az (ba) yak paymāna nawshūdan, to drink from (with) the same cup. To be equal. Šā'ib says:—

نخار و خواب و بیماری و شوخی نسیه و مستی ز يك پیمانه می نوشند می از چشم شهلاش

and (ARaj.):—

كم نه از لاله صاف و درد این میخانه را با لب خندان به يك پیمانه می باید كشید

It seems the idiom is used with كشیدن and نوشیدن both.

يكتا *yaktā*, single. (1) Simple. (2) A garment without a lining. (3) God.

يك

بارگی -- *bārgī*, at one time or turn. At once. (1) Wholly, entirely. (2) Universally.

بام دو هوا -- *bām dū hawā*, one terrace (and) two breezes. A proverb, used when in a place two different types of law are in force, and the people do not act according to a single law. *Shāpūr* says (BAj.):—

بیار نسیم کوی یاریم کانجا دو هوا بود به يك بام

بادو -- *bā dū*, one against two. Suddenly, all at once, unexpectedly. Cf. يكايك

يك بر دو زدن *yak bar dū zadan*, to strike one on two. (1) To see two of one, as those of squinted eyes do. (2) Praise for one who is expert in business, and who makes double profit in a bargain.

بر (در) دو گفتن -- *bar (dar) dū guftan*, to say one on two. To exaggerate.

بسی -- *basī*, one too many. Suddenly, all at once.

بغل -- *baghal*. See يك بادام (2).

بغل آغوش -- See يك بادام (3).

بن -- *bun*, one root. Sweet basil.

بندی -- *bandī*, singly bound. (1) Goodness. (2) Victory. Also يك پندی *yak pandī*.

به يك -- *ba yak*, one by one. (1) Suddenly. (2) Like. (3) Sure.

به يك پا استادن *ba yak pā istādan*, to stand on one foot. To be ready to serve. *Ghanīmat* says (Bahār):—

پرستاران هندی شوخ و زیبا ستاده بر سر خدمت به يك پا

پاره -- *pāra*, one part or piece. (1) Massive. (2) At once.

پاشدن -- *pā shudan*, to become one foot. To walk hastily.

بر يك پرکار گذاشتن *bar yak parkār gudhāshtan*, to leave on one compass. To let something remain in a certain condition. *Ismā'il Imā* says (Bahār):—

به يك پرکار مارا کی گذارد جنون دوری دیوانه ما

يك

(15) *dahan khandīdan*, one mouthful of laughing. A brief and sweet smile. Sālik Yazdī has (ibid.):—

تا لب مشکل کشایت دهن خندیده است نیشکری عقده روید از شکر زار دلم

Also Shafī' Athar (ibid.):—

لاف برابری به دهان تو گر زند خنده به غنچه مرغ چمن يك دهن کند

(16) *dahan gūyā*, one mouthful articulate. Speaking for a very short while. Bidil says (ibid.):—

گر چه بیدل شیشه من از فلك آمد به سنگ این قدر شد كز شكستن يك دهن گویا شدم

(17) *dīda khwāb*. Same as (9). Jalāl Asīr (ibid.):—

يك دیده خواب راحت سیام آرزوست بی طاقی به مذهب من آرمیدگی است

(18) *rishta tāb*, one thread twist. Just a little, very little. Tughrā says (ibid.):—

هزار بار بخ موج در محیط غمت به آب بادۀ يك رشته تاب گوهر ماست

(19) *gul jā*, one rose space. A very small space. Sālik Yazdī has (ibid.):—

از دو عالم گوشۀ چشم بتان مارا بس است تیره بختان را چو داغ لاله يك گل جابس است

(20) *lab nān*, one lip-ful of bread (food). Very little food. Abū Tālib Kalīm (Bahār):—

به وقت گرسنگی نفس دون گدائی کرد چو یافت يك لب نان دعوی خدائی کرد

(23) *muzha-i khwāb*, one eye-lash worth of sleep. Little sleep, any sleep at all. Tālib Āmulī (ibid.):—

اجل مبند به رویم در فسانه که من ز شوق يك مژه خواب عدم هلاک شوم

(24) *muzha chashm shikastan*¹, one twinkle of the eye-lash. A very short time, a moment. Qāsim Mashhadī (ibid.):—

می توان با صد خیابان بهشتم طرح داد يك مژه چشمی که بر روی عزیزان بشکند

yak bā dū kardan, to make one by two. To have communion with some one. To be so familiar with a man as to have a hand in his private affairs. Kamāl says (ARaj.):—

بجز خموشی روی دگر نمی بینم که نیست زهره یکی با دو کردم یارا

1. For شکستن BAj. gives شکستن which is not supported by idiom, and is palapably incorrect.

يك

(5) *pusht nākhūn*, one back of a (finger-)nail. Same as (4). Bāj. explains it as a small quantity, while Bahār takes it to signify a small field. Šā'ib says (Bahār):—

چون قلم شد تنگ بر من از سیه کاری جهان نیست جز يك پشت ناخن دست گاه خنده ام

(6) *tār*, one thread. A small quantity.

(7) *chaba*, one night. Little, a little while.

(8) *chashm parīdan*, one eye-twinkle. A very short time, a trice. Šā'ib has (Bahār):—

می توان رفت به يك چشم پریدن تا مصر بوی پیراهن اگر قافله سالار شود

(9) *chashm khwāb*, one eye-ful of sleep. A short sleep, nap. Šā'ib says:—

در عالمی که دیده ما را کشوده اند يك چشم خواب دولت بیدار بیش نیست

(10) *chashm zadan* (also زد *zad*, and baham zadan), one twinkling of the eye. Same as (8). Khayālī (Bahār):—

تا چشم من ز خون جگر چاشنی گرفت يك چشم زد نشد به غلط میهان آب

(11) *ḥarf rang*, one iota of colour. A little colour, a dot of colour. Šā'ib says:—

يك حرف ازان غنچه دهن رنگ ندارد هر چند که ده رنگ زبان در دهن اوست

(12) *khanda gul*, one smile's worth of a rose. Just a little of rose, or a flower. Tāhir Wahīd has (Bahār):—

يك خنده گل نه چیده ام از نخل زندگی آمد بهار و غنچه دل وانی شود

(13) *dahan*, one mouth. Little, very small. Šādiq (Dast-i Ghayb) says (ibid.):—

زان زخندان يك دهن حلوائی سيب گر دهد می دارم از جان بهترش

(14) *dahan khamyāza*, one mouthful of yawning. A little yawn. Says Šā'ib (ibid.):—

سراپایم چو ساغر يك دهن خمیازه می گردد چو می گردد به خاطر یاد آن لب های می نوشش

Jalāl Asīr has (ibid.):—

چو خندان بگذری از طرف گلشن گلستان يك دهن خمیازه گردد

يك

يك yakāyak, one-upon-one, one-one. Suddenly, unexpectedly, all at once. (Cf. يك بدو). But the compound loses this implication in the phrase :

يك شدن متاع yakāyak *shudan-i matā'*, going of the merchandise all at once. Rise of the value of merchandise, property, etc.

يك شدن متاع yakāyak *kardan-i matā'*. Same as يك کردن متاع Sayyid Ḥusayn (entitled Imtiyāz *Khān*), surnamed *Khāliṣ* says (MusSh.) :

در سر زلفش دوبالا می شود سودای دل این متاع کم بها این جا يك يك می کند

بادام -- *bādām*, one almond. A small quantity. There is quite a considerable number of such compounds prefixed with يك signifying a small quantity—in fact a *quantity*, small or large as the noun qualified by this numerical adjective happens to be small or large. A second noun is further added to a compound and is qualified by the latter which then serves as an adjective. For instance, they say يك بادام جا *yak bādām jā* where the compound يك بادام qualifies جا and thus implies a small space or room, in fact as small as will accommodate one solitary kernel of an almond. *Shawkat Bukhārī* (ARaj.) :—

کے از اندازہ خود پا نہد نظارہ ام بیرون نگاہ من ز کوی یار يك بادام جا گیرد

Under this category fall the following :

(1) *ash pukhtan*, to cook one soup. A small quantity of a thing, a small period of time, a trice. *Yahyā* (ARaj.) :—

می خورد خام گوشت را چو هزبر کہ ندارد يك آتش پختن صبر

(2) *baghal*, one armpit. A small quantity, as small as can be easily contained in one's armpit. ARaj. quotes *Tuḡhrā* :—

يك بغل مشک میسر شودش نافہ صفت دست شانہ چو بہ گیسوی رسای تو رسد

(3) *baghal āghūsh*, one armpit of embracing-lap. A momentary embrace. *Ṣā'ib* says (Bahār.) :—

بہ يك آغوش چہ گل چینم ازان نخل امید همچو گل يك بغل آغوش تما دارم

(4) *pusht-i kamān*, one arc-ful of a bow. A very small space, course, expanse. *Ḥasan Big Rafī* has (Bahār.) :—

دل من زان خم ابرو نہ شود رو گردان ز انکہ دو دیش ز يك پشت کمان بسیار است

يك

يك آب خوردن *Yak āb khurdan*, to drink one water—to satisfy one's thirst with one drink. Šā'ib says:—

ای سکندر تابکی حسرت خوری بر حال خضر عمر جاویدان او يك آب خوردن بیش نیست
(1) يك بادام See - آتش پختن

— *āwīz*, one hanger. A short and broad sword.

— *asba*, possessed of one horse, one who rides alone. (1) The sun. Of the many metaphors signifying the sun is also *يك اسبه* and *سلطان يك اسبه* *Khāqānī* says:—

سلطان يك اسبه سایه چتر بر ماهی آسمان بر افگند

(2) Bravely, valiantly. Tālib Āmulī has (Bahār):—

خود را يك اسبه بر سر افلاك می زخم خورشید سان سراینک بر کف نهاده ام

— *andāz*, single thrower. (1) A small arrow flying far. (2) An arrow which when discharged at a victim is never sought for. Athīru'ddīn Akhsikati¹ has (Rsh.):—

تا زده بر هدف سینۀ من چرخ را هیچ يك انداز نماند

(3) A double-headed arrow. (4) Bahār explains it also to signify a fatal (کادی) arrow, and quotes *Khusrāw*:—

دو يك انداز را بهم پیوست پس بر آهو روانه کرد ز شست
هر دو در سر چنان نشاندش غرق که دو شاخش پدید کرد ز فرق

and Majdu'ddīn Bilgrāmī:—

پاسخی کز غمزه چشم يك اندازش برفت گر چه از دل بگذرد پیکانش در بر نشکند

(5) A perpendicular or steep precipice or an unscalable river bank. (6) Equal, even.

bi yak angusht-i kasī bastan, to tie with one finger of some one. It is used to indicate the greatness of a man, meaning thereby that a work can be accomplished with but little attention on his part. Ta'thīr says (Bahār):—

به قدرت خامه صاحب سخن دمی چنان بسته که چندین رستم دستان به يك انگشت او بسته

1. *Far. Jah.* has *آخستگی* which clearly enough is a misreading of *آخستگی*.

نیم

(2) A bow. Shams Fakhri says (ARaj.):—

به يك تير پای فلك شل کند اگر بر کشاید به کین نیم لنگ

(3) Half ass-load. (4) The shanks. (5) Beautiful, handsome. In poetry نیم *nīm ling* can also be used as نیم لنگ *nīm lang* for the sake of rhyme.

مست — — *mast*, half drunk. One intoxicated, yet in his senses. The epithet is generally used for the eyes and the beauty of the beloved. Ṣā'ib says (Bahār):—

به ساغر احتیاجی نیست حسن نیم مستش را که می جوشد می از پیانه چشم می پرستش را

نیزه — — *nīza*, half spear. A small spear.

نیمه *nīma*. (1) A short garment, covering half the body. (2) A broken (half) brick. Tāhir Wahīd says in praise of the mason (*ibid.*):—

طلب کرد چون نیمه آن بی وفا شود خوش ازان نیمه دل مرا

(3) Side, direction. (4) The veil.

نیمه پنجاه *nīma pinjāh*, half *pinjāh*. (1) Thirty, because the numerical value of *pinjāh*, according to the *Abjad* system of calculation comes to sixty, (2) ل (*lām*) letter of the Arabic script, because the numerical value of ل according to *Abjad* system is 30.

نیمه قندیل *nīma qandīl*, half the candle. The new moon. Khāqānī says:—

نیمه قندیل موسی بود با محراب روح یا مثال طوق اسپ شاه صفدر آمده

نیم هلال *nīm hilāl*, half new-moon. The lips of a mistress. Khāqānī says:—

آورد هزار عید پیدا تا نیم هلال کرده گویا

نیم

(2) One who cannot express himself fully on account of his shyness, or decorum, or awe.

سفت - - *suft* (also سفته *sufta*), half-bored. (1) An incomplete, unfinished discourse. (2) Light shower.

سوخته - - *sūkh̄ta*, half-burnt. A piece of burnt cloth.

سیرگلستان - See (2) under نیم .

شکری - - *shakarī* (also نم شکری *nam shakarī*), half-sugared. A sweet, also known *namak shakarī*.

غانچه تبسم - See (3) under نیم .

کار - - *kār* (also کاره *kāra*), half work. (1) Anything incomplete and unfinished. Ṣā'ib says (Bahār):—

ز عجز صورت کارش تمام صورت بست مصوری که شبیه تو نیم کار گذاشت

and *Khusraw* (Bahār):—

تا نقش تو زمانه بر پیرهن کشیده بر کارگاه گردون مه نیم کار مانده

(2) A pupil. *Khusraw* says (ibid.):—

در از لعلش به درج تنگناری مه از رویش به شغل نیم کاری

(3) A labourer. *Zuhūrī* has (ibid.):—

نافه نیم کاره دل ما نفس سست رگ تمام نه کرد

kāsa, half cup. A kind of cup made of wood.

Kāsa zīr-i kāsa dāshtan, to have a 'half cup' under the cup. To cheat, fraud. *Tughrā* says (ibid.):—

ز ماه چارده هرگز نپرسد آن هلال ابرو که چندین نیم کاسه زیر یک کاسه چرا دارد

ling, half leg, or heel. (1) The quiver. *Nizāmī* (ibid.):—

همه ساز لشکر به ترتیب جنگ بر آراست از جعبه و نیم لنگ

نیم

(2) A bird with new feathers, not very helpful in flying. Ṭāhir Waḥid says (ibid.):—

به خون خویش ز نیم غوطه گر کنم پرواز چو طائری که پر و بال نیم رس دارد

It is also used as *nafas-i nīm ras*, half-approaching breath, and *tīr-i nīm ras*, half-approaching arrow, meaning thereby as not hitting the mark. Dhawqī Ardistānī says (ARaj.):—

تا چند ز همراهی دل باز پس اتم چون ناولك طفلان به نشان نیم رس اتم
and Jalāl Asīr says (ibid.):—

خجل از ناله کنم فاخته و بلبل را از خموشی نفس نیم رسی یافته ام

rang, half colour. (1) With faded colour. (2) Incomplete, unfinished.

rū, half-faced. A pearl or gem which is round on one side and flat on the other. Says Sayyid Ḥusayn Khālīṣ (Bahār):—

حق القدم گرفت گهرهای نیم رو پای کسی که آبله زد در سراغ ما
and

با حباش نیم رو را بخت از بد گوهری است او ز عیان خیزد این از چشمه آب حیات

rūz, half (mid) day. (1) The country of Sistan. Of the many very interesting reasons for so naming the place, a few are: (a) when it is sunset in the West, it is noon, midday in the Middle East; Sistan being situated in this part of the world. Hence the name. (b) When Solomon, of the Old Testament, reached this place, he found it filled with water. He commanded the *devas* (demons) to fill the place with dust, and as it took half the day to fill it, the place came to be known as such: and (c) when the emperor of China reached that place it was midday, and hence the name. Shaykh Aḥmad Ghazzālī, the brother of the Great Ghazzālī, says (ARaj.):—

تا یافت جان من خبر از ملک نیم شب صد ملک نیم روز به یک جو نمی خرم

(2) A note in music. The twenty-ninth of the Thirty Modulations (q. v.) of Bārbad, the celebrated musician of ancient Iran.

zubān, of half tongue. (1) Talking very little. A person not fond of talking much. Bāqir Kāshī says (MusSh.):—

گر چه روی سخن امروز سراسر با ماست ما ز کم حوصلگی نیم زبانیم همه

نیم

khwurd, half eaten. (1) A little, very little, little. (2) Incomplete. ARaj. quotes:—

همچو آب زندگانی نیم خورد خضر نیست سر بمهر شرم دارم غنچه خندان تو

khīz kardan, to perform 'half rising.' A mode of salutation performed by standing half erect.

dār (contracted form of *nīm madār*), half-apportioned. A garment or floor not quite old. Aṣhrāf says (Bahār):—

افکنده طرح خرمی از سایه‌های نیم دامن دشت ساخته نو فرش نیم‌دار

Shifā'ī says (Araj.):—

می‌شود زیر پیچ دستارش گلم نیم‌دار یک خروار

dast, half cushion. (1) A small cushion. Anwarī says (Bahār):—

دست آفت بدو چگونه رسد که درو نیم‌دست دستور است

dīnār (also *nīma dīnār*), half *dīnār* (coin). (1) The lips of a mistress. (2) A kiss. Ḥasan Dihlawī says (ibid.):—

از دهانت نیم دیناری به بخش واجب آمد گنج خوبی را زکواة

and Khāqānī says (Rsh.):—

دوش گرفتم به گاز نیمه دینار تو چشم تو با زلف گفت زلف تو در تاب شد

rāst, half erect. A Note in music. Khusraw says (Bahār):—

گفتی ازان قول که قوال راست گفت گهی راست و گهی نیم راست

rukḥ, half face. A portrait showing half of the face, with one eye, a profile. 'Urfī opens a *qaṣīda* of his, eulogising Abu'l Faṭḥ thus:—

چهره پرداز جهان رخت کشد چون به حمل شب شود نیم رخ و روز شود مستقبل

ras, half ripe. (1) A half-ripe fruit, verdure, or wine. Ṣā'ib says (Bahār):—

نو خطی سلسله جنبان جنون است مرا سبزه نیم رسی تشنه به خون است مرا

and Raḍī Dānīsh says (ibid.):—

چید هر کس بر به قدر داتش از بستان فیض میوه ما نیم رس از شاخسار افتاده است

نیم

(2) Half-dead (with fear).

نیم - See (1) under جرعه می

چاشت - - *chāsh̄t*, half-lunch. Breakfast.

چرخ - - *charkh*, half the sky. A kind of bow, having very short arrows. Anwarī says (ARaj.):—

ای بجاهی که از علو بفگند نیم چرخ تو چرخ را از دست

and Asīr Akhsikātī (ibid.):—

گردون چو نیم قوس در آهنگ تگ چنان کز نیم چرخ وهم جهد ناولک کان

نیمچه *nīmchah*, half-let. (1) Small shirts and coats. Mujīru'ddīn Bīlqānī says (Bahār):—

سبزه گر نیمچه بر آب زند باکی نیست کاب را روز و شب از باد زره بر بدن است

(2) A small sword and gun.

چهره - - *chihra*, half face. A species of imaginary being, having half a face, one eye, one arm, one foot : it is male and female ; the male having the right hand, foot, etc. ; the female the left. When united they resemble one human figure ; when separate, they are supposed to run with amazing velocity on one foot, and are considered very dangerous and cruel. Also called نیم تن .

خایه - - *khāya*, half egg. (1) A dome. (2) The visible sky, being half of the whole heaven. Khāqānī says (Rsh.):—

گر عظمت نهد چو جم منظر نیم خایه را خایه مورچه شود نه فلك از محقری

and

ای چتر تو زیر سایه چرخ زردی ده نیم خایه چرخ

خایه مینا - - *khāya-i mīnā*, half glassy egg. Same as نیم خایه q. v.

خند - - *khand*, half smile. Faint smile. Šā'ib says (Bahār):—

روزی که بسته دید لب هم چو قند او شد خنده زهر در دهن نیم خند او

خواب - - *khwāb*, half asleep. (1) Feeble of the eye. (2) Coquetry, blandishment. Khusrāw says (ARaj.):—

باز نداری ای پسر غمزه نیم خواب را تانبرد به جادوی جان من خراب را

نیم

بر - *bar*, half body. A stratagem, or skill in wrestling. Najāt says (Bahār):—

تلخ و تند است ز چشمت نظری می خواهد آسان از نگهت نیم بری می خواهد

پارچه - *pārcha*, half a piece. A paralytic affection of one side.

پرتو - *partaw*, half shining, i.e. the moon, or the stars when giving little or very dim light.

پیشه - *pīsha*, of half trade. Poor, with little property.

تاج - *tāj*, half crown. An ornamental head-dress worn by the bride. Nāẓim Harwī says (ibid.):—

مرصع نیم تاجی بر سرش بود که ماه نو کلاه زرگش بود

ترک - *tark*, half forehead. (1) The helmet as covering half the forehead. HQul. says that it has also been written as نیم ترک *nīm targ*, rhyming with برگ *barg*.

تسلیم - *taslīm*, half saluting: performed by reaching one's hand to the navel and bending a little by way of salutation. Against this is تمام تسلیم *tamām taslīm*, full saluting: performed by placing the hand on the ground and then touching the forehead with it.

تن - *tan* (also تنه *tana*), half body. (1) A garment with short sleeves and skirts; a vest worn by the eastern monks called Calendars, which reaches the lower part of the body. It is so called because it covers only half the body of man. Nizāmī says (ibid.):—

نیم تنی تا سر زانوش هست از پی آن بر سر زانو نشست

(2) Home. (3) Same as نیم چهره q. v.

ته - *tah*, divided into two. Half a fold. Whence we get نیم ته کردن (to make half-fold), i.e. to bend double at the waist. Hātifi says in the Tīmūr Nāma (ARaj.):—

یکی نیم ته کرده قصاب وار بسی قویچ جنگی دران کار زار

جان - *jān*, half alive. (1) The lover, supposed to be half-dead on account of suffering pains in love. Tāhir Wahīd says (Bahār):—

مسیح فاتحه خوان است نیم جان ترا رواست دادن جان رنج ناتوان ترا

نیم

نیم *nīm*, half. (1) One hundred, because the total value of the three letters (ن، ی، م) in it, calculated according to the *Abjad* system of calculation comes to 100. (2) Very little, little, the least part of a thing. Under this head come a few compounds in which نیم (*nīm*) is meant to indicate the least part of something. Sa'dī says:—

به نیم بیضه که سلطان ستم روا دارد زنند لشکر یانش هزار مرغ به سیخ

(1) *Nīm jur'a may*, half a draught of wine. Very little.

(2) سیر گلستان — *sayr-igulistān*, half a walk in the garden. A very short walk. Ṭālib Āmulī says (Bahār):—

اگر دل است وگر دین درین شگفته بهار به نیم سیر گلستان فروختن دارد

(3) *ghuncha tabassum*, the smile of half a bud. The least trace of a smile. Ṭālib Āmulī says (ibid.):—

حاشا که در بساط دل درد جو بود ذوقی که نیم غنچه تبسم درو بود

Of the same nature are such compounds as نیم برشت (or برش) half-roasted, نیم بسل (half-slaughtered), نیم پخت (half-cooked), نیم کشت (half-killed), etc., signifying an incomplete act or state.

نیم آدمی — *ādami*, half a man, i.e., a (or one) woman, because in Muslim Law evidence of two women is considered as equal to that of one man.¹ Khāqānī, in a self-laudatory *qaṣīda*, makes use of this epithet to indicate his own mother:

لیک نیم آدمی آن جاست مرا چون سپردمش به یزدان چکم

نیم آستین — *āstīn (nīma āstīn)*, half sleeves. An upper robe with half-sleeves, commonly made of gold and silver tissue.

نیم انداز — *andāz*, half-thrower. An incomplete throw, which can severely hurt without killing the victim. Ṭālib Āmulī says (ARaj.):—

یکی صید رهائی دشمن آتش عنانی کو که در قید کمند آرد به سعی نیم اندازم

نیم بدست — *bi-dast*, half a span. (1) The distance between the point of the thumb and the tip of the fore-finger, when extended. (2) A small pillow. Cf. نیم دست

1. Qur'ān, II, 282.

not the only cause of this. A comparison effected between a couple or more idioms of one and the same book easily reveals the very sorry fact that these valuable works have greatly suffered at the hands of every subsequent editor and printer. While they deserve all our praise for their labour, these editors and printers can hardly escape the blame for mutilation of the texts. The present writer craves indulgence of the readers for these words and assures them that they have been called forth by the difficulties he met and had to reckon within the course of his study. The writer humbly hopes, that this collection with all its shortcomings will prove of help to students of the Persian language and literature, and may be of some use in guiding them to a correct understanding of a language which has left an indelible mark on the language, life and culture of many a people, oriental and occidental.

I wish to offer my sincere thanks to Prof. M. N. Reḥmān of the Arabic and Persian Department of the Allahabad University. Mr. Reḥmān not only suggested this interesting subject for work, but has also helped me with his valuable suggestions throughout the work. While all commendable features in these pages should be ascribed to him, all shortcomings and faults are certainly mine.

ABBREVIATIONS USED

ARaj.	stands for	<i>Farhang-i Ānand Rāj.</i>
AsLugh.	.. do	<i>Āsafu'l Lughāt.</i>
BAj.	do	<i>Baḥr-i 'Ajam.</i>
Bahar	do	<i>Bahār-i 'Ajam.</i>
BQ.	do	<i>Burhān-i Qāṭi'.</i>
ChirH.	do	<i>Chirāgh-i Hidāyat.</i>
Gh.	do	<i>Ghiyāthu'l Lughāt.</i>
HQul.	do	<i>Haft Qulzum.</i>
Jah.	do	<i>Farhang-i Jahāngirī.</i>
Johns.	do	<i>Johnson's Pers.-Arabic-English Dictionary.</i>
Kashf.	do	<i>Kashfu'l Lughāt.</i>
MF.	do	<i>Muwayyidu'l Fuḍalā'.</i>
MusSh.	do	<i>Muṣṭalaḥātu'sh Shu'arā'.</i>
Rsh.	do	<i>Farhang-i Rashīdī.</i>
Redhouse.	do	<i>Redhouse's Turkish-English Dictionary.</i>
q. v.	do	which see.

that a phrase of two words means exactly the same as that of any one of the second grade, and the compound of the latter group is in reality the same except that one or two more words are added to it. The additional words qualify, clarify and often specify the prefixed phrase. For example, the phrases دو خاتون (two ladies—the pupils of the eyes), چار بیخ (four roots—the four elements), شش بانو (six ladies—the six planets, Saturn, Jupiter, Mars, Venus, Mercury, and the Moon), هفت شمع (the seven candles—the seven planets), etc. etc. mean exactly the same when used with the additional word or words as دو خاتون خرگه سنجاب (two ladies of the court of ermine), چار بیخ حیات (four roots of life), شش بانوی پیر (six old princesses), هفت شمع بی دخان (seven smokeless candles), or هفت شمع درخشان (seven brilliant candles). Thus it seems that the original compound consisted of two words, but succeeding writers added adjectival words and phrases.

A striking fact is that one and the same object or idea has been expressed in so many metaphorical ways. For example the idea of 'a little, a small quantity' has been expressed in 24 different ways, and the موالید ثلاثه (three kingdoms of nature: mineral, vegetable and animal) are symbolised in 10 different idioms. Similarly, 'the four elements' have as many as 37 distinct epithets to express it.

It will be noted that almost all the illustrations, in the following thesis have been taken from books of verse, particularly the *qaṣīda*. This may be due to the fact that such artifice can be employed in the *qaṣīda* to the best advantage and with ease, whereas in prose there is little scope for this.

The field covered in this collection is limited to such cardinal numerical compounds as are exclusively used in a metaphorical sense. Compounds which are used in the literal sense, and allow no metaphorical interpretation, have not been taken into account. Similarly, there are some compounds with يك (such as يك دله , يك جهت , يك نفس etc.) which all imply "of one and the same kind, or nature," and also the abstract nouns formed from them يك دلی , يك جهتی , يك رنگی , يك نفسی . In these and similar compounds there is only a tinge of the transferred sense, and therefore, they have also been excluded. The Ordinals too have been left out of this study, as they form a study by themselves.

The compounds are arranged in the numerical order. The pronunciation of each compound is transliterated immediately after it. The literal meaning of the compound is first given, the metaphorical meanings following immediately.

Persian lexicons have generally been badly edited and those available are full of misprints, which made the work of the present writer very difficult. An attempt has always been made to establish the correct reading.

Carelessness on the part of the worthy lexicographers is, however,

The Iranians have doubtlessly left an indelible mark of their own on the civilisation of the Arabs. This ingenuity is also apparent in their excellent use of numerals. The numbers have their own part to play in science, philosophy, astronomy, and many other branches of human knowledge. In literature the metaphorical expression of an object with the help of number is generally based on the component parts or some chief characteristics of the object. To take one or two examples, the elements formerly believed to be four in number are generally defined by four (چهار، چار)، such as چارسیط، چارجوی etc. The planets, known to the ancients as seven in number, are described by هفت، used in many compounds. The numerical adjective *haft* (seven) is used to qualify the noun metaphorically which describes the seven planets. The new moon of one night's standing is described as *māh-i-yak shabah*, which denotes the eyebrows of the beloved. The numerals have also helped a great deal in the extension of metaphors, and enhancement of the various figures of speech. But for the use of numerals the formation of so many symbolical epithets to express the same idea would not have been so easy. The seven heavens can be described in many different ways simply by qualifying a noun with هفت (seven); of course, the noun ought to have some sort of resemblance to the object described. Thus the heavens can be said to be the seven collyrium-coloured ones, or the seven domes. Similarly, the five senses are referred to as the five immune steeds, which help the living in moving from place to place. *توسن سلامت* (steed of immunity) alone would not have carried us far in understanding the real meaning, but پنج (five) makes things clearer. Further, the compound دو یک [two (or) one] in the sense of last (two or one) breath of a man expresses more exactly the condition of the moment. It is also a common practice of writers to describe the beauty of the beloved by comparing it to the moon (ماه); but to express the same idea with the numerical metaphor as ماه دو هفته (the moon of two weeks), when she is at the zenith of her beauty, enhances the effect.

Thus we notice how far a thorough study and a correct use of the numerals has helped the Iranians in enriching their language. Innumerable idioms and epithets would hardly have existed if the numerals had not made possible the extension of expression. The beauty and charm of thousands of epithets would vanish if at any moment the numerals were taken away from them.

The study reveals two grades of compounds: (1) those comprising only two words, the numerical adjective and the noun qualified, such as يك اسبه، دو یاقوت، سه بعد، چارجوی etc., and (2) those consisting of more than two words, as يك سرمدان شراب، دو خاتون خرگه سنجاب، چهار مرغ خلیل، پنج توسن سلامت، هفت چتر آبگون، نه بام ایوان، etc. In many cases, however, it will be seen

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INTRODUCTORY

IT is intended in these pages to present a comprehensive survey of such numerical compounds and epithets used in the Persian language as have a signification other than the literal meaning, and to illustrate them with examples from standard Persian works, chiefly of classical poetry.

Expression of thought with the help of sounds or signs, written or otherwise, constitutes an art, which, like other arts and sciences, has been developed and perfected through long practice and consummate skill. Like other gifts of God, or, more scientifically speaking, achievements of man, this skill in the formation of language varies from person to person, from community to community, and from nation to nation. The Iranians (or, to use the old term, the Persians) possess, as a careful study and a critical analysis of the compounds and epithets compiled herein will reveal, the fecundity of the mind necessary for the development of the language and literature of a nation. The Iranian brings forth in numerous different forms and phases one and the same idea or object. His analytical mind finds resemblance of an object in so many different and, sometimes, opposite things. The two lips of a damsel can be expressed in half-a-dozen different ways. Sometimes, they are to him 'two fires' (دو آتش), because of their similarity in colour to the flames of fire; at another occasion they are 'honey,' on account of their 'sweetness' and 'good taste.'

Soon after the Arabs came to Iran in the seventh century, their civilisation was accepted by the Iranians, who, through their intelligence and fertility of mind, transformed it into something more suitable to the nature of the country and the psychology of its people. Similarly, in the field of literature the Iranians at first imitated and then adopted the Arab mode of expressing their ideas, as also the language and the main features of Arab culture and civilisation. After some time, however, these early 'imitators' surpassed, at least in some spheres, the masters themselves. The Iranians possess the skill to combine a few words, when one word does not carry them far, for opening a whole world of meaning before the readers.

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ابوالمحمد ملکشن



NUMERICAL COMPOUNDS IN PERSIAN

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